

THE *Mr. Poole*
CATHOLICK
DOCTRINE OF
TRANSVBNTIATION

proued to be ancient
and Orthodoxall.

Against the sclanderous tongue of
D. Iohn Cozens a Protestants mi-
nister auouching the sayd doctrine
neuer to haue been knowne, in
the Church before the Councils
of Latteran and of Trent.

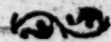
ST. JOSEPH'S PRESS
Aug. in psal. 36.

*Tanto magis debemus commemorare
vanitatem Hæreticorum, quanto
magis quarimus salutem eorum.*

By how much more we seeke the salua-
tion of Hereticke; by so much more
we ought to make the vanity of their
lyes appeare,

Luther Epist. ad Io. Hervægium Typographũ.

The sacramentaries began their opinion
of the sacrament with lyes, and with
lyes they defend it.


PRINTED AT PARIS,
M. DC. LVII.



TO THE READER

OVRTEOVSV READER

As the cause of my first writing this paper was to satisfy the Countesse of Iniquin, & giue her not only the true sense and meaning of S. Austin, but also the beleefe of all Orthodox Antiquity concerning the reall presence of Christ in the holy Eucharist: so the reason why I now publish it, is to informe those of the truth, who peradventure may haue heard of a conference which ca-

4 *The Rel. of a Confer. &c.*
usually happened thereupon
between my selfe and D.
John Cozens a Protestant
minister. Which because it is
related by some of his friends
With much partiality & pre-
judice to the truth, I am ad-
vised by friends to publish it
with all the most materiall
circumstances wherewith it
was accompanied, or which
were the occasion of it; whe-
reby it will appeare that Lu-
ther the grand Patriarke of
all Protestant Congregations
never spoke truer, then
when speaking of the Abet-
tors of the Sacramentarian
doctrine (which is the doc-
trine of the English preten-
ded reformation) he sayd:
The Sacramentaries began
their opinion with lyes, and

*Epist. ad
Ioan-
nem
Herna-
gium
Typo-
graphū.*

The Rel. of a Confer. &c. 5
with lyes they defend it: this
I say will appeare plainly by
the following relation.

1. The Countesse of Insiquin being trobled at her Honorable Lords being become a Roman Catholick, and vsing all the meanes she could to draw him to returne againe to Protestanisme, among other indeauours, she applyed the industry of D. Io: Cozens a Protastant minister, who to that effect wrot sundry papers to him, wherein he impugned the Primacy of the Bishop of Rome ouer the whole Church of Christ, as a doctrine crept in since the Apostles tymes, and not warranted by the authority of Orthodox Antiquity.

6. *The Rel. of a Confer. &c.*

2. These papers the Earle of Infiquin was pleased to send vnto me, and withall requested me to returne an answer to them, especially to the authorities alleadged therein ~~one~~ out of S. Gregory the great and S. Cyprian against our Catholick doctrine.

3. In compliance with my Lords request I drew a short answer, wherein I shewed first by the testimone of the Doctours owne brethren that his vrging of S. Gregories refusing the title of vniuersall Bishop is very vaine and idle and grounded vpon wilfull blindness and Hereticall obstinacy; because it is clearer then the sunne, and confessed by the greatest scholars of^t Protestant syde, that

the

S. Gregory, notwithstanding the foresayd obiection, did clayme and exercise the Primacy of authority and iurisdiction ouer all Churches in causes spirituall and Ecclesiasticall, and therefore he tearmeth the see of Rome the Head of all Churches; the mother Church; the mistresse of Nations, and auoucheth them to be peruerse men that will not be subiect to her: and that S. Peter was by God appointed ouer all the Church &c. These acknowledgments are made of S. Gregory by Bale, Bulinger, Melancton, the Centurists and other protestant writers against D. Cozens and his old worne-out obiection, which hath beene so

8 *The Rel. of a Confer. &c.*

many tymes already answered and refuted not only by our Catholick Diuines but euen by protestants. In so much that Andreas Friccus, a Protestant, whom peter Martyr styleth an excellent learned man, writeth thus in confutation of this foolish obiection, saying: Some there be &c. that obiekt the authority of Gregory, who saith that such a title pertaineth to the precursor of Anti-Christ: but the reason of Gregory is to be knowne, and it may be gathered from his words which he repeateath in many Epistles, that the title of vniuersall Bishop is contrary to, and doth gainsay, the grace which is commonly poured vpon all Bishops. He

L. 2. de
Eccles.
cap. 10.
p. 570.

The Rel. of a Confer. &c. 9
therefore that calleth him-
selfe the only Bishop, taketh
the Bishop like power from
te rest. Wherefore this title
he would haue to be reiected
&c. But it is neuerthelesse
euident by other places, that
Gregory thought that the charge
and Principality of the whole
Church was committed to Peter.
And yet for this cause Gre-
gory thought not that Peter
was the forerunner of Anti-
Christ. Thus Friccius. So
euident it is by the Confes-
sion of this Protestant that S.
Gregory himselfe claymed
and defended the primacy of
the Roman Bishop & Church
ouer all other Bishops and
Churches whatsoeuer. And
yet D. Cozens will be still vr-
ging against vs this obiection

to *The Rel. of a Confer. &c.*
of s. Greg: which proceeding
doth evidently convince him
to be either extreme ignorant
& little versed even in his own
authors; or else, (which is
much worse,) to have laid a
side all shame and honesty
being resolved to maintain
any thing though never so
clear against his own con-
science, so that he may for
base ends and secular interest
deceive the unlearned.

4. Having shewed that his
argument drawne from the
authority of s. Gregory was
of no credit even with the
learnedst of his own schoole;
I went on declaring how the
minister abused S. Cyprian
by disjoining, clipping, and
confounding S. Cyprians
sayings that so he might ob-

The Rel. of a Confer. &c. 11
scure his meaning, which are
the ordinary shifts of Pro-
testant ministers and are
most vnexcusable in D. Co-
zens, because he wilfully per-
seuers in it, notwithstanding
the notice which was lately
taken thereof in the very
selfe same controuersy by
that learned Diuine Mr.
Thomas Carre in his occa-
sionall discourses, and in like
occasion by D. Thomas
Vane in his vindication of
the Councel of Latterant;
both of them laying open his
foul peruerting and corrup-
ting of the fathers and the
Councel to his eternall sha-
me and confusion: for it can-
not but appeare to euery in-
different man that the mini-
ster is not so much a louer of

12 *The Rel. of a Confer &c.*

truth, as he would faine appeare to his followers, but rather to be accounted of the number of those who love darkenesse more then light falshood more then truth.

5. These hereticall slights being discovered, in the Minister I shewed how the places of S. Cyprian being faithfully cited make most cleerly for our Catholick doctrine, seeing it is cleer that he beleaved and taught that the Roman Church was by diuine institution the Principall and chief Church; that she had the prerogatiue of being the mother Church of all other Churches; that the Primacy or head-gouerning authority was by Christ giuen to S. Pe-

The Rel. of a Confer. &c. 13
ter, and his successor; and
that his Chaire, that is, the
see of Rome, is the foun-
taine and head-spring from
whence do flow all the stre-
mes of pure and infallible
doctrine; is the sunne from
whence all the starres of the
firmament, that is, all parti-
cular Churches receiue the
light of verity; is the Origen
and Center of vnity, from
whence do issue all the Lines
of power and iurisdiction
which goe to the whole cir-
cumference of the Ecclesiasti-
call Hierarchy.

6. Hauing returned this
answer to my Lord of Insi-
quin; his Lady with in few
dayes after sent me another
paper of her owne hand
writing wherein she had col-

14 *The Rel. of a Confer. &c.*

lected out of some bookes of
her owne some sayings of S.
Austin which she conceiued
to make very cleerely against
our Catholik doctrine of the
Reall presence of Christ in
the Eucharist, telling me wi-
thall that she had showne
them to my Lord, and that
he had sayd that he could not
well tell how they were to be
vnderstood, but that he did
not doubt but that I could
giue a satisfactory answer to
them: which therefore she
desired of me, and with what
speed I could.

7. Heereupon for my ladyes
satisfaction I drew the fol-
lowing answer: wherein I
first deliuer some generall
Rules to be obserued for the
right vnderstanding of S.

The Rel. of a Confer. &c. 15
Austine or any other of the
ancient fathers in the matter
of the H. Eucharist. Then
applying the sayd Rules res-
pectiuelly to the places obiec-
ted out of S. Austine I shew
how they make nothing at
all against our Catholick
doctrine. This done, I proue
by cleere places of S. Austin
that his beleef was the same
with ours concerning the
reall presence. And lastly in
further confirmation of our
doctrine I adde the aggreing
consent of all Orthodox An-
tiquity deliuered by the fa-
thers of euery age from the
dayes of S. Gregory the great
vp to the Apostles, all of
them expounding the Scrip-
tures in fauour of our doctrine
and professing themselues to

16 *The Rel. of a Conf. &c.*

beleue it, and bearing witness that it was in their times the beleeve of all Orthodox Christians & Churches which they taught and governed. From all which I inferred and concluded against the authors of those bookes and all Protestant Ministers that pretend to Orthodox Antiquity for warrant of their doctrine, that they be most foul impostours, and wilfull deceauers and therefore of no credit nor to be beleeued nor trusted in matters of religion.

8. This answer produced, I know not how, a meeting with D. Cozens, and this meeting a verbal contention about the sense of Antiquity concerning the reall presen-

The Rel. of a Confer. &c. 17
ce of Christ in the Eucharist.
For vpon my coming to the
Palais Royall to present this
Answer to my Lady , I was
by and by after conducted by
my Lord from his owne lod-
gings to D. Cozens his Cham-
ber where I met my Lady
With another protestāt Gent-
leman. After the common
salutes of Ciuility , occasion
being giuen me , I told him
the cause of my comming
then to the Palais Royal was
to bring my Lady an Answer
which some three or foure
dayes aforeshe had desired of
me to some authorities of S.
Austin which &c. The Doctor
replyed , he knew not what
she had done , and that what-
soeuer it was , she had done it
of her selfe &c.

After some few words had passed between vs about that subiect, I began with both their leaues to read my paper. But I had scarce ended the first §. but the minister interrupted me saying : my lady may read your answer another tyme ; if you haue any thing to say against our doctrine, you may say it : that which we belecue is deliured by Gelasius and Theodoret two ancient fathers of the Church ; the rest did not disagree from them, and they agree with vs μένει γὰρ ἐπὶ τῆς δεξιᾶς ὁσίας καὶ τοῦ σχήματος καὶ τοῦ εἶδους saith Theodoret.

9. I replied first that I came not to dispute about the meaning of Theodoret and Gelasius, but to satisfy my

The Rel. of a Confer. &c. 19
lady concerning S. Austines
sayings which she had sent
me, as making against our
Catholick doctrine: there-
fore I desired leave to reade
what I had made ready for
that purpose. Heere the Doc-
tor cryed out as before, my
lady may reade you answer
another tyme &c. And then
my lady shewed a desire that
it might be so, and sayd she
would reade my paper after-
wards and willed me to answer
to Theodoret and Gelasius.

10. Heereupon I replyed
to the Doctor and sayd; first
Gelasius is not the man you
take him to be: who is he
then sayd the Doctor? not
Gelasius the Pope, sayd I,
neither doth he whosoever
he be, make any thing against

20 *The Rel. of a Confer. &c.*
vs, as you may see in Bellar-
mine. Heere the Doctor ut-
tered against Bellarmine so-
me scurrilous language, (of
which Hereticall mouths are
alwayes full,) but I tooke
little notice of it, and went
on saying and for Theodoret
it is euident his meaning is
that in the Eucharist the
mysticall signes, that is, the
outward forme of bread and
wine after consecration re-
maine in their owne proper
nature figure and forme as
before; and not that they re-
maine in the same substance
of bread and wine wherein
they did inhere, before con-
secration.

II. The Doctor heere re-
peated with some vehemen-
cy ὁσίας, ὁσίας, ἐν τῇς αἰ-
-

τίπας ὁσίας; in their substance,
in their substance, in their
former substance. I answered
ὁσία, nature, essence, yea &
substance, doth not only, and
alwayes signify substance, as
it is diuided against accident,
but also the true nature and
essence of euery thing, as
φύσις doth which word
Theodoret doth also vse in
thesame place, vpon the same
occasion, and in the same
sense, and you will not deny
but that Accidents haue an
intrinsecall nature and essen-
ce proper to themselues and
really distinct from the sub-
stance in which they do natu-
rally inhere.

12. Heere the Doctor to
shew what a deepe physo-
pher he is, cryed out with a

22 *The Rel. of a Confer. &c.*
repetition: *Accidentis est inesse,*
Accidentis est inesse. What
then, sayd I: I hope you will
grant that Accidents haue an
accidentall essence distinet
from the nature & essence of
the substance wherein they in
here. How then doth *this ac-*
cidentis est inesse. Proue that
Theodoret speakes not of
the proper nature & essence
of the Accidēts, whē he sayes;
the mysticall signes remaine
in their former nature &c.

13. Heere that I might be
permitted to read some au-
thorities of the ancient fa-
thers which I had made ready
to shew my lady the sense of
Orthodox Antiquity, I
sayd to the Doctor, we con-
tend heere about the mea-
ning of Theodoret; the ar-

The Rel. of a Confer. &c. 23
gument which euen now you
made for your doctrine: Ge-
lasius and Theodoret taught
this, the rest of the fathers
did not dissent from them
ergo &c. This argument I say
might be easily turned a-
gainst you with much more
efficacy; but let vs *ex dato &*
non concesso suppose without
granting that Theodoret and
Gelasius did fauour your doc-
trine, and then I argue thus.

Faith relyeth vpon autho-
rity, and therefore in mat-
ters of faith the greatest au-
thority must command our
beleefe and sway our vnder-
standing: but the rest of the
fathers do evidently hold
with vs, and their authority
is incomparably greater, the-
fore we are to submit to it,

24 *The Rel. of a Confer. &c.*
and beleeeue what they beleueed.

14. Heere I was with much ado permitted to reade some authorities of the fathers. And the first I lighted on in turning to them, was this of S. Gaudentius: The Lord & Creator of natures who of earth made bread, againe, (because he can do it, and hath promised to do it,) of bread makes his owne body and he that of water made wine, now of wine hath made his owne bloud.

15. The Doctour not looking, as it seemes, for this authority and therefore hauing no answer or rather shift ready for it, cryes out, Gaudentius, who is this Gaudentius? He is, sayd I, a
grau

The Rel. of a Confer. &c. 25
graue father of the primitiue
Church, and was Bishop of
Brixia. A graue father? sayd
the Doctor, he was some
Heretick. Fye Doctor, sayd
I, will you offer to call Here-
tick a learned father, and
Canonized saint? Canoni-
zed? sayd he, by whom? By
the Church sayd I. By the
Church? sayd the Doctor
with scorne, by your Church.
By that Church sayd I, which
was euer esteemed the church
of God.

16. Heere because the Doc-
tour did not admitt S. Gau-
dētius for an authentick
witnesse; that we might not
decline from the maine ques-
tion; without further insis-
ting vpon this authority, I
went to others better knowne to

26 *The Rel. of a Confer. &c.*
the Doctor, and cited S. Cy-
rill of Alexandria. Though
now before I cite him, it will
not be amisse to make some
reflection vpon this most
vnchristian and detestable
way of declining the authori-
ties of the fathers very fami-
liar with the ministers of the
Protestant Kerke, when they
are pressed with places that
are so cleer against them that
they cannot shuffle them
ouer by any other Hereticall
slights. For then you shall
heare them, as euen now you
heard this minister, breake
out into most disgracefull &
reuiling language against the
ancient fathers of Gods
Church, though neuer so
learned and holy. So D. Bil-
son a knowne Minister of the

English pretended reformation, so farre enrageth against S. Epiphanius Bishop of Salamina and a learned father of the fourth age, for reiecting all figuratiue glosses vpon the words of Institution *This is my body*, that forgetting all modesty & reuerence due vnto those gray-headed tymes he saith : Epiphanius was a prating deacon of more tongue then witt, more face then learning &c. which scurrilous insolency these Doctors learned of their grand Patriark Luther, who, whensoever he was pressed by his aduersaries with the authorities of fathers which he could not answer, was wont to breake out in these and such like prophane speeches which

Bilson.
4. part.
p. 752.
753.

into

28 *The Rel. of a Confer. &c.*

Luther
tom. 2.
witt:li.
de seruo
Arbi-
trio pa.
434. an.
1551. &
see the
same
booke
printed
8. p. 72.
73. 276.
337.

declare him to haue beene
more an impe of Sathan
then a Christian: the fathers
of so many ages haue beene
plainly blind, and most igno-
rant in the Scriptures, and
haue erred all their life tyme;
and vnlesse they were amen-
ded before their deaths they
were neither saints nor par-
taining to the Church. but
what christian will make any
more account of such like
lewde and vnchristian cen-
sures then of a thing that de-
serues all contempt: for
what but wilfull ignorance &
Hereticall pride could haue
carried these men so precipi-
tously vpon such an vn chris-
tian censure of S. Gauden-
tins? S. Epiphanius, and the
father in generall.

17. S. Gaudentius^a was a famous Bishop of the primitive tymes, neuer stayned with any errour in faith, noted by any ancient or moderne writer. He was so eminent both for his learning & for his vertues, that, though he were vnder yeares, he was by the perswasion chiefly of S. Ambrose chosen to succed S. Philastrius in the Bishoprick of Brixia: and being then farre absent in a pilgrimage in the East, and hearing of his election, he gaue a rare example of many admirable vertues not to be found among Protestant Ministers. For he laboured all that he could to decline that dignity, and for that end stayd there in the East, till by the threatnes of an

excommunication he was
 constrain'd to returne home
 and vndergoe that burden.
 The Doctour therefore re-
 maines conuicted of great
 ignorance, and of great te-
 merity, and of being greatly
 iniurious to this ancient holy
 father, and remaines obliged
 vnder paine of damnation to
 make him restitution, and
 cleer him from the foule
 sclander he hath layd vpon
 him, and dispossesse my lady
 of the euil opinion she hath
 conceiued against so great a
 saint by his lewde and teme-
 rations language.

18. And this were enough
 to make any man that hath a
 care of his saluation to detest
 and abhorre the Protestant
 spirit which carryes men

The Rel. of a Conser. &c. 31
that are throughly possessed
with it, into such vast absurdities or rather sacrilegious impieties; and to hate that religion which cannot be maintayned, but by insimulating the Orthodox fathers of the primitiue tymes of heresy, and razing out of the Calender of Gods saints such as the Church euer looked on as mirours of sanctity. And to the contrary (which is as detestable as the other,) to canonize for saints, and register in the number of worthy and reuerend men, the foulest monsters for their liues that euer the sunne beheld. For, occasion being giuen me by the Doctour to obiekt Luther against him as a most vicious

32 *The Rel. of a Confer. &c.*
 man, and yet the first foun-
 der of the Protestant Kerke:
 the Doctour replyed saying:
 fir, you do Luther wrong; he
 was a worthy and reuerend
 man. And yet if there be any
 credit to be giuen to their
 owne Ecclesiasticall histories,
 to Luther himselfe the best wit-
 nes of his owne life and ac-
 tions, this reuerend man was
 the foulest and lewdest Here-
 tick that euer appeared in the
 Church of God. Doth not
 Caluin say of him, that *ma-
 gnis vitiis laborabat* he was in-
 fected with great vices? Doth
 not Oecolampadius affirme
 that *erat superbia & arrogantia
 plenus*; he was puffed vp with
 pride and arrogancy? Doth
 not Conradius Rhegius a-
 uouch that for the same pride

Caluin
 apud
 Schlus.
 lib. 1.
 Theolog
 Cal. fo.
 126.
 Oecol.
 Confess.
 ad resp
 Lutheri
 Rheg. l.
 contra
 Io: Ho-
 sius de
 Cana.

wherewith he doth extoll
himselfe, God tooke from him
his true spirit, and in place of it,
gaue him a proud, angry, and
lying spirit? Doth no he him-
selfe with most horrid impu-
dency relate the shamfull
exorbitances into which the
rage of his lust carryed him
after he became an Apo-
stata from his faith and reli-
gious Order, and had yoa-
ked himselfe with a vowed
Nunne, so vshering his vo-
cation to Protoftanisme with
the sinne of sacrilegious adul-
tery, for which he deserved
to be hanged by the imperiall
lawes? Doth he not seeke to
iustify these horrid crimes
with fouler doctrine, and ac-
knowledge to haue learned
the doctrine of his pretended

*Tom. 3.
wittm.
de ma-
trim. f.
119 &
Colloq.
mans.
f. 319.*

*ubi su-
pra &
2. witt.
f. 318.*

ē v

ST. JOSEPH'S PRESBYTERY

LEIGH, Lancs.

34 *The Rel. of a Conſer. &c.*

*See Hiſt.
pinian
Hiſtor.
Sacram
part. al-
ter. a f.
131. &
Mian-
lius loc.
Comm.
pa. 42.*

*Præf. in
Propoſi.
de Bi-
gam. an.
1528.
propoſi.
62. 63.
66.*

reformation of the Diuel; & to haue had all along after his reuolt ſuch intrinſecall and inward familiarity and frindſhip with him, that he did often eat at the ſame table and lay in the ſame bed with him, and as neere vnto him as to his Kate, that is, to his ſacriligious whore? to be ſhort, doth he not confeſſe both of himſelfe and the reſt of his reformed miniſters: *That luſtfull deſires do turne in vs we cannot deny, ſeing by reaſon thereof we are become infamous in the ſight of our congregations?* Such are D. Cozens ſaincts; ſuch the firſt Apoſtles and founders of his Church; Luther the grand Patriark a lewde Apoſtata fryar yoaked to a Nunne, inſtructed by

The Rel. of a Confer. &c. 35
the Diuel: Zuinglius a fyre-
brand of Hell for his sedi-
tious and bloudy spirit: Cal-
uin and Beza two most infam-
ous Sodomits; Carolofta-
dius a rude and fauage man
iftructed alfo by the Diuel:
Oecolampadius, Bucer, Bul-
linger, Peter Martyr and the
reft; all of them as foule and
vggly as the fire of luft and
other horrid vices could ma-
ke them. Thefe are the firft
founders and rayfers of the
Proteftant building; thefe the
firft Apostles and preachers
the pretended reformation;
thefe the models on which all
the reft of the Proteftant mi-
niftery are formed & framed
and of which they are liuing
copies: fuch lips, fuch letti-
c vj

36 *The Rel. of a Confer. &c.*
ce: such, saints such Churches.

sec 5.
30. 31.

19. S. Gaudentius being re-
jected as an insufficient wit-
nesse of the faith of those pri-
mitiue tymes, I cited S. Cy-
ril of Alexandria and the
Council of Ephesus. To
which the Doctour answered
this is iust our doctrine: and
then fell into a contestation
with my Lord of Insiquina-
bout the Eucharist being a sa-
crifice: and one while he a-
uouched it to be a true & reall
sacrifice: another while that
it was a sacrifice only as it is a
memoriall of the sacrifice our
Saviour offered of himselfe on
the crosse. And indeed he de-
liuored himselfe so cōfusedly
& so vncōstātly, that he made
it cleere that he neither kno-
wes how to define a sacrifice,

be Rel. of a Conſer. &c. 37

nor what a true ſacrifice
meanes. And as to the autho-
rity of S. Cyril, I leaue it to
any vnderſtanding Proteſ-
tant to iudge, wheter Proteſ-
tants do generally beleue
that the things offered on the
Altar, that is, the bread and
wine, be by the power of life
conuerted into the true body
and bloud of our Lord, as
S. Cyril cited ſ. 30. doth
beleue and teach.

20. After S. Cyril I allead-
ged S. Ambroſe ſaying how
many examples do we ſe to
proue that the thing is not the
which nature hath made but
that which the bleſſing hath
conſecrated; & that the power
of conſecration is greater
then the power of nature: for
by conſecration the very na-
ture it ſelfe is changed &c.

21 The Doctors answer to this authority was, that that which was before instituted and ordayned by nature for the nourishment of our bodyes, is now by our Saviours institution designed to signify the spirituall nourishment of our soules. I replied: it is cleer S. Ambrose speakes of a change in nature, of an intrinsecall, physicall change, of such a change as none but the omnipotent power of the Creatour can make in his creatures, which the deputation and designation you speake of doth not doe. Heere I would haue gone on citing the authority of S. Ambrose to shew that he speake of an intrinsecall, physicall change. But the

The Rel. of a Confer. &c. 39

Doctor being now growne
loude and clamorous, and
hauing in that heate of words
sayd that the doctrine of
Transubstantiation was ne-
uer knowne nor heard of in
the Church before the Coun-
cel of Latteran, my Lord of
Insiquin vrged him to shew
where the Church was, that
then opposed that pretended
error, and maintained the
truth against that Councel
defining as it did. But the
Doctour came so short in sa-
tisfying my Lords demand,
that verily, though he did
lowdly worde it for almost a
quarter of an houre, yet he
did not vtter any one word
that could satisfy any ratio-
nall man to the Queere which
~~which~~ my Lord vrged against

40 *The Rel. of a Confer. &c.*
him very handsomly and very home. For he could not so much as name any one Pastor of the Church that did shew himselfe for the truth against that Councel, and oppose himselfe as a wall for the house of God in defence of the Catholick doctrine. He named indeed twice or thrice scotus, yet so as he well appeared to be conscius of his being not able to make it good that Scotus euer opposed the authority and definition of the Councel of Lateran; and much lesse that he could make him, who was not then borne, appear as a Church opposing such a Councel, as was that of Lateran which consisted of 1285. fathers assembled from all

The Rel. of a Confer. &c. 41
parts of the Christian world,
the Pope himfelfe Innocen-
tius the third, being prefent,
and the foure Patriarkes, two
in person, the other two by
their Legats, themfelues
being hindred, the one by
fickneffe, the other by the dif-
ficulty of paffing through the
Turkes dominions.

22. The Doctour hauing,
as I fayd, vociferated for al-
moft a quarter of an houre,
without giuing any kinde of
fatisfaction to my Lords Que-
ree, he rofe vp & made his ex-
cuſe that his affaires would not
~~per~~ permitt him to ſtay any
longer tyme; and ſo all ta-
king leaue one of another, we
parted euery one which way
his occasions called him.

23. Since this meeting, fo-

me of his friends haue raised reports of great victories gayned by him ; as in like occasions they did of the occasionall discourses which were held with him by that learned Diuine Mr. Thomas Carre about seuerall Articles of our Catholick faith , and by D. Thomas Vane about the Councel of Latteran. But the victories he gained were ouer himselfe , not ouer his aduersaries , as the relation, which I haue heere made, doth demonstrate. For what was his insimulating S. Gaudentius of heresy, but a conviction of his owne ignorance and a confession that that ancient father beleeued and taught that which the now Roman Church doth belecue

and teach concerning the doctrine of Transubstantiation? What was his saying to the testimony of S. Cyril and the Council of Ephesus, *This is iust our doctrine*, but an open acknowledgment that he neither knowes the doctrine of the English conuocation creed, nor what S. Cyrill and the Council of Ephesus doth teach, nor what the Council of Trent hath defined? What was the exposition he gaue to the testimony of S. Ambrose, but an open professing him-
selfe to be a man that is car-
ryed away with wilfull obsti-
nacy, not guided by the loue
of verity? One of his brethren
& as great a pretended Gos-
peller, coming to translate
those words of S. Iohn v, c. 1.

*See Reyners c. 3. §. 3. ser-
tia cau-
sa : &
ex eodem
Illyri-
cus: tit.
de Wal-
den. §.
sui.*

44 *The Rel. of a Confer. &c.*

v. sui cum non receperunt ; his
owne receiued him not : tooke
sui, his ownne, for the nomina-
tiue plural of *sus*, a sow, and
turned it thus: the *swine* re-
ceiued him not. This beastly
Heretick might as well, and
with as much reason defend
and iustify this his prophane
exposition of Gods holy
word, as D. Cozens can de-
fend and iustify the sence he
giues to S. Ambrose his
words. Lastly what is his
granting the Councel of La-
teran to haue defined and au-
thentically declared the doc-
trine of Transubstantiation
to be an article of faith &
a diuine reuealed verity con-
ueyed downe to vs by full tra-
dition of the Church; and yet
that we must contemne it as

The Rel. of a Conſer. &c. 45
an errour vpon Luther, Cal-
uin and the reſt of the Pro-
teſtant miniſters word;
what, I ſay, is this but to
grant that to be a Proteſtant
a man muſt haue his braynes
inuerſed, and preferre the
corrupt fancies, wilfull miſ-
takes, and damnable lyes of
a few, new, Turbulent and
factious Apoſtatas before the
vnanimous testimony of a
world of learned, wiſe and
holy men; and that, in a mat-
ter of ^{about} 300. yeares be-
fore Luther or any of his
lewde aſſociats were borne,
and of which all thoſe other
holy and learned fathers
were eye-witneſſes; as, what
was the religion of the Chriſ-
tian world at that tyme, what
the doctrine of faith which

fact

45 *The Rel. of a Confer. &c.*
their Ancestors euery where
professed and deliuered to
them as an Apostolicall Tra-
dition and diuine reuealed
verity concerning the reall
presence of Christ in the Eu-
charist. These are the vic-
tories D. Cozens hath
gayned, to wit, ouer him-
selfe and ouer his Protec-
tant Congregation; which
as they proue D. Cozens to
be no Doctour of saving
truth, so they proue the reli-
gion which he doth professe
and teach to be most prophane
and false and altogether
grounded vpon sclanderous
lyes vttered out of malice a-
gainst the Roman Chnrch &
truth of her Catholick faith.

23. Heere againe I cannot
but beseech the Protestant

Reader for the loue he beares
to that sacred ransome of his
soul, the pretious blood of our
Saviour, that he will consider
what a kinde a thing the pro-
testant religion is which re-
lyes vpon such principles and
which hath no more certai-
nty of truth, then it is certaine
that the bare word of Luther,
Caluin, ſwinglius, Beza and
the rest of that black-gard is
to be preferred before the
vnanimous testimony of 1285.
fathers assembled together
in general Councel from all
parts of the Christian world,
bearing witnesse in a matter
of fact of their owne tymes, &
aboue 300. yeares before any
of those other lewde Aposta-
tas were borne.

24. Though that which

48 *The Rel. of a Confer. &c.*
hath beene hitherto related
of the Answers which D.
Cozens made to the authori-
ties of the fathers, and of the
scandalous vntruths he vtter-
ed against the Roman Ca-
tholick faith, do sufficiently
declare him to be a man of
the very same stampe with all
the rest of the ministry of
the Protestant kerke, that is,
one that is alwayes ready to
say and vn say as shall be most
for the aduantage of his cause,
and to vtter any thing with-
out remorse that may proue
disgracefull to the Roman
Church; yet in this meeting
he gaue vpon seuerall occa-
sions two or three other
strong proofes thereof much
to be obserued by all those
that suffer themselves to be
deceiued

The Rel. of a Confer. &c. 49
 deceiued by him , and rely
 vpon his word and doctrine
 in matters of faith and reli-
 gion. One is, that whereas I
 had vpon occasion affirmed
 of Luther that he denyed S.
 Iames his Epistle to be the
 word of God, D. Cozens de-
 nyed this of Luther with as
 much confidence as if he had
 had a face of brasse. And yet
 there is nothing more ac-
 knowledged by those of Lu-
 thers schoole then this , that
 Luther saies of S. Iames his
 Epistle that it is *straminea epis.* *Luther*
tota an epistle of straw and vn- *in Pro-*
worthy altogether of an Aposto- *log. hu-*
licall spirit. In which respect, *ius epis-*
 as also for other his horrible *tola.*
 prophanings of Gods holy
 word , swinglius doth style *L. de Sa-*
 him *a foul corrupter and horrible* *cram.*
fol. 411.

50 *The Rel. of a Confer. &c.*
falsifyer of Gods word, one that
followed the Marcionites and
Arians, that razed out such pla-
ces of holy writ that were against
them.

Another argument of D.
Cozens inconstancy in his
assertions, and confidence in
impugning the known truth,
is, that, after he had most
boldly auouched that the
doctrine of Transubstantia-
tion and adoration of the Sa-
crament was neuer knowne
nor practized in the Church
before the Lattetan Councel,
he presently corrected him-
selfe as if he had beene two
fauourable towards the truth
and not vttered a falshood
load^ue enough, and therefo-
re to make it wider, he sayd
that neither then was the fo-

The Rel. of a Confer. &c. 51
 resayd doctrine defined by
 the Councel, but afterwards
 by the Decree of Innocen-
 tius the third. And yet there
 can be nothing more cleer
 then that the whole Councel
 did define the doctrine we
 speake of. For it is one of the
 very first Heads or Articles
 of faith which the Councel
 doth define, beginning the
 Decrees With *firmiter credi-*
mus & simpliciter confitemur *Verum Christi*
 we firmly belecue and plainly *corpus*
 confesse &c. that the true body *& san-*
 and bloud of Christ is truly con- *guis in*
 tained in the Sacrament of the *Sacra-*
 Altar vnder the formes of bread *mento*
 and wine: the bread being by di- *Altaris*
 vine power transubstantiated *sub spe-*
 into the body, and the wine into *ciibus*
 the bloud. Thus the Councel. *panis &*
 And yet D. Cozens is not *vini ve-*
raciter
contin-
tur,
transub-
stantia-

*tiatis
pane in
corpus,
& vino
in san-
guinem
potesta-
te divi-
na: De-
creta:
Concil.
Lat. 4.
cap. 1.*

ashamed to avouch that not
the Council of Lateran, but
Innocentius the third defi-
ned the doctrine of Transub-
stantiation. Neither is his im-
pudence lesse intollerable in
denying the Adoration of
the Sacrament to be more an-
cient then the Latteran
Council; for no Catholick
Diuine can now speake plai-
ner then the fathers of the
purest tymes of the Church
do for it, namely Theodorer,
S. Austin, S. Chrysostome S.
Ambrose, S. Gregory Na-
zianzen and others whose au-
thorities may be seene in
Coccius, Gualterus, and
Bellarmine and are arkdow-
ledged by Chemnitius, Par-
kins, Chrispinus, Bilson, the
Centurists and other Pro-

*Chem-
nit.
exam.
part. 1.
pag. 92.*

The Rel. of a Confer. &c. 53
testant Writers; and Marbachius another Protestant author doth confesse it to be a *Most ancient custome, which the Church vsed in shewing to the people the Eucharist to be adored in the Masse &c.* How then is the Doctour not ashamed to maintaine such foul and palpable vntruths with so much boldnesse? who would be a minister of the Protestant Kerke seing it is an office which no man can personate, but by laying a syde all regard to truth, and publish himselfe to be a meere impostour, and seing the building which he is to sustaine is so ruinous, that he cannot vphold it and keepe it from ruine but by ruining his owne soule, and running wilful-

34 *The Rel. of a Conf. &c.*
ly into damnation?

25. And what man is there desirous of saluation that will not hold himselfe obliged to abandon such a man as a most vnsafe guide to heauen, yea as a certaine deceauer of soules & one of the number of those whom S. Paul saies are subverted and condemned by their owne iudgment, because it is euident that he defends a cause, a doctrine, a faith, a religion which cannot be defended, but by forging lyes, impugning the knowne truth, and maintaining Principles contrary to the light of nature and common reason, as hath beene partly already shewed, and will heereafter more fully & cleerly appeare by the testi-

monie of the ancient fathers
bearing witnesse against
him that in asserting the Doc-
trine of Transubstantiation
neuer to haue beene knowne
in the Church before the
Councel of Latteran, he doth
vtter so manifest a falshood
that he remains conuicted
either of much malice or of
great ignorance; both which
considerations oblige all men
to looke vpon him as a man
of no credit in matters of re-
ligion.

APPROBATION.

WE whose ^{are} names vnder-
writtē Doctours in Diuinity
of the sacred Faculty of Paris,
haue perused the Treatise en-
titled *The Doctrine of Tran-*
substantiation ancient & Ortho-
dox all. And we do testify that
we haue not found any thing
therein, that doth not perfec-
tly agree with the Catholick
Romā faith, & sense of Ortho-
dox Antiquity & therefore we
iudge that it may be profitably
published for the cleering of
the truth against the sclande-
roustongue of D. Io Cozens a
protestāt minister who is sayd
to haue occasioned the writing
of it, by boldly affirming the
Doctrinē of Trāsubstātiatiō
neuer to haue beene knowne
nor heard of in the Church be-
fore the Councel of Latteran.
O LONERGAN R. Nugent.



*THE DOCTRINE OF
Transubstantiation Ancient
& Orthodoxall.*

§. I.

FOR the right vnderstanding of S. Augustine (& the same is to be sayd of any other of the fathers,) we are to suppose that he being so eminently learned doth not contradict himselfe in doctrines of faith & the most important mysteries of Christian Religion, this

A

2 *The Doctrine of Transubst.*
being a thing which euen the
meanest Writers ; though in
triuiall matters, do euer scor-
ne as too cleer an argument
of grosse obliuion & wors in-
constancy; though throw gods
iudgment , Hereticks haue
euer beene lyable to this re-
proach & shame & none more
then the sectaries of these ty-
mes.

§. 2.

SECONDLY to know af-
suredly what the fathers
did beleue and teach tou-
ching any article of faith, we
are to looke into those their
elaborate workes where they
do expresly & professedly
treate of that matter : there
we are the likeliest to fin-
de what their beleeef & pra-

Since was concerning it. Protestants do very much decline from this Rule; all their endeavours are to cull heere & there all the obscure sayings they can finde in other places of the fathers, that by their strayned & violent constructions they may wrest them to giue a shadow vnto their Hereticall senses, and make their vnlearned followers beleeue that the Fathers were of their opinion & taught their doctrine.

§. 3.

ANd in like manner if in any of all those plaine sentences, which we alleage in proof of our doctrine there be any One word that can

▲ ij

4 *The Doctrine of Transubst.*
afford them matter of Ca-
uill, they will be sure to take
hold of it, & contend wi-
thout all shame & honesty,
though the Meaning of the
fathers be there in it selfe most
cleer & euident. But who
doth not see this way of pro-
ceeding in Protestant Mini-
sters to be most injurious to
the holy fathers; seing heere-
by they will presently appea-
re euento euery ignorant per-
son to contradict themselues,
& so lose all credit & autho-
rity: for he that is once dis-
couered to say & vn say the
same thing, can be esteemed
no better then either a wilfull
Lyer, or at least a person most
forgetfull and inconstant, and
so of no credit at all as a wit-
nesse of verity; for who can

Aucient & Orthodoxall.

giue credit to a man whom he
findes to be full of contra-
dictions ! And in very truth
this is all that Protestant mi-
nisters ayme at, to bring men
into a high contempt of the
fathers, when they instance &
vrge against them their owne
contradictions , saying as
whitaker doth : Basil fighteth
with himselfe ; Damascen is
contrary to himselfe ; I oppo-
se Chrysostome against Chry-
sostome ; Let vs not attend
what Cyprian sayd , but let
vs examin him by his owne
lawe. For were it not euident
to them that the fathers do
condemne their opinions , &
patronize ours , they would
neuer endeauour so fowly to
blemish them by vrging con-
tradiction with themselues.

*whitaker
de sa-
crascrip
pa. 670.
676.
678.
690.
D. Beay.
D. Mor-
ton Lub-
bertus
& alij.*

6 *The Doctrine of Transubst.*
which, as I sayd a fore, the
meanest writers though in
triuiall matters do euer scorne.

§. 4.

THirdly a most effectuall
and sure meanes to know
what any one of the ancient
fathers beleeued and taught
in any particular matter of
faith, is the testimony of the
Pastours & Doctours of the
Church of the same age, & of
the ages immediatly follo-
wing: for these being neereſt
to these fathers & some of
them eye-witnesſes of their
practice, & Hearers of their
doctrine, are best able to tell
vs what religion ſuch & ſuch
fathers of their tymes profes-
ſed. Wherefore, if the Chu-

rch, for example in S. Augu-
stin tyme, & immediatly
after, did take no notice of
any new doctrine deliuered
by him concerning the reall
presence of Christ in the Eu-
charist, we are not to doubt
but that S. Austine did agree
in this point of beleef with
the rest of the ancient fathers
& with the whole Church,
notwithstanding some obscure
places which per aduenture
May be found here & there in
him, & which to vs now, so
farre off, May seeme to carry
agreat deale of difficulty for
their right wnderstanting: &
therefore Protestants can take
no aduantage against vs from
any such hard sayings of the
fathers, which to the vn-
learned may seeme to make

8 *The Doctrine of transubst.*
against our Catholick Do-
ctrine, for though they
seeme to make against the
generall receiued doctrine
of the Church, yet we are to
beleue that it is but seem in-
gly only, & not really, if the
Church tooke no notice at all
of it: for had they beene then
vnderstood so by the Church,
it is certaine she would haue
taken notice of it, & opposed
it, as we see she did in the case
of S. Cyprian about the do-
ctrine of rebaptization.

§. 5.

F Ourthly for the vnder-
standing of the fathers, we
are to obserue that they do of-
ten tymes in the pharse of scri-
pture call the blessed Eucha-
rist bread, & the Chalice wine

Ancient & Orthodoxall. 9

even after Consecration. 1. Because the Elements were bread & wine before. 2. Because they reserve the outward formes of bread & wine, as the Angells gen 18. are called men because they appeared in humane shape. 3. Because it containeth vnder the shape of bread, the true bread of life, Christ Iesus. The Eucharist therefore may be sometymes called bread by the fathers in one of these senses without making any thing at all against our doctrine of the reall presence.

§. 6.

IN like manner the fathers do in a true & Catholik sense call the Eucharist a Sacrament, a signe à figure of

A v

See the like manner of sheper.
Io. 2. 9.
Matt. 11. 15.
Luc. 7. 15.
Gen. 9. 19.
Exod. 7. 11.
Concedo solere qua inu tata sunt vocari de nomine pri- stino.
Camier l. 10. de Euch. c. 22.

Ioan. 6. v. 35. 48.
51.

10 *The doctrine of Transubst.*

Christs body & a remembrance of his passion. It is a Sacrament, that is, as. S. August. defines it, a visible signe of inuisible grace which doth inwardly refresh & feede our souls. The externall formes of bread & wine are a signe of Christs true body & blood containd by way of foode vnder them. It is a figure and remembrance of Christs death & passion, but to inferre from hence, as Protestant Ministers do, ergo Christ is not there really present, is as idle as this, Herod made a supper in remembrance of his birth day to the Chief of Galilee; ergo he was not present at it. We therefore say that Christ as being in a different manner in the Sacrament, is a figure & type of

Ancient & Orthodoxall. 11
himselfe as offered on the
Crosse for our Redemption.
What opposition Protestants
heere make against the truth
of Christs being present in the
Sacrament; the same did A-
pollinaris & Marcion Make a-
gainst the truth of our sauiours
Humanity; because, forsooth,
the scriptures auouch him to
be made according to the si-
militudine, shape, & likenes-
se of man: and the same did
other ancient hereticks vrge
against his diuinity, because
S. Paul intitlesh him the ima-
ge of God, the Character & fi-
gure of his fathers substance.
And as the fathers then reply-
ed to both those sortes of hete-
ricks, that Christ had the li-
kenesse of a man, & was a true
& perfect man; was the image

12 *The Doctrine of Transubst.*
of God, yet true God; the figure of his fathers substance, & the substance it selfe: so we say to these new Capharnaïtes the Eucharist is a commemoration, a signe, à figure of Christs body & also his true & naturall body; and that not only the outward formes, but the very body of Christ as vnder them without extension, & in a manner impassible, is a sacrament, signe, figure & remembrance of his body as offered on the Crosse: for though it be the same in substance, yet not in shew & appearance, nor indued with the same qualities of extension, circumscription, passibility and the like. Wherefore these manner of speekes rightly vnderstood do no wayes preiudi-

Ancient & Orthodoxall. 13
ce or exclude the truth of
Christs being really present in
the Eucharist vnder the for-
mes of bread and wine.

§. 7.

LAstly we must obserue
that there are three sortes
of eating Christ insinuated by
the fathers of the Primitiue
Church: One is Sacramental-
ly only, as when euil men re-
ceiue the Sacrament vnwort-
hily. For these though they re-
ceiue the very Sacrament, and
in it the true body and blood
of Christ; yet do they not re-
ceiue the true spirituall effect
and fruiet thereof which is
grace & nourishment of their
soules.

§. 8.

ANother manner of eating Christ is spiritually only; for that without Sacramentall receiuing, good men by faith and grace do communicate with Christ & participate the fruit of his passion. In this sense S. Austin saies, crede & manducasti, beleeue & thou hast eaten, which manner of speech in the fathers hath no relation at all to the Orall manducation of Christ in the Eucharist. Wherefore when your Ministers do apply such like sayings of the fathers, where they treat of this spirituall eating Christ the bread of life by faith & beleeve only, to the eating of Christ by the

Ancient & Orthodoxall. 15

Sacrament; they do wrong the fathers in perverting their meaning, that so vnder the shadow of their authority they may freely vent their prophane & Hereticall doctrine, abusing thereby the fathers, as all Heretiks ever haue done the holy scriptures.

§. 9.

THe third manner of eating Christ mentioned by the Fathers is both Sacramentally and spiritually, as all good Christians do when with due preparation and disposition they receiue both the outward Sacrament, & the inward grace and fruit of it. To which manner of eating Christ by faith in the Sacrament the

16 *The Doctrine of Transubst.*

fathers do frequently exhort vs, and for that end, to cleanse the soul, prepare the hart &c.

And therefore they call it spirituall food, the bread of the minde, the proper nourishment of the spirit, because indeed the spirituall repast, and refectiō of the minde is the chief and most souueraigne effect of this diuine Bāquet. Neuertheless it excludeth not, as S. Cyril notheth, but presupposeth the corporall eating from which, as from the fountaine and sea of grace the spirituall is deriued. Hence Tertullian saith the flesh is fed with the body and blood of Christ, that the soul may be fattened with God.

10. in
Ioan.
cap. 13.

1. de Re-
su. rect.
carn.
ca. p.

§. 10.

APplying these obserua-
tions respectiue to the
places objected against vs, you
will easily vnderstand the true
meaning of the ancient fa-
thers, and finde a solid answer
to all that your ministers do
most clamourously, and most
impertinently vrge against vs.
The first place where Austin
saies: *That which you see is
bread &c.* you will find an-
swered §. 5. And therefore the
argument which Protestants
vrge from this notiō of bread,
and which fox relates as a kil-
cow, tow it: that which he too-
ke, blessed; that which he bles-
sed, he brake: that which he
brake he gaue; but he too-

Fox pag
1258.
col. 2. m.
80.

18 *The Doctrine of Transubst.*

ke bread; ergo he gaue bread;

This argument, I say, is no
wiser then this: that which

Gen. 2. God tooke out of Adams
syde, was a ribb: but what he
tooke, that he brought & de-
liuered to Adam for his wife:
he ergo ~~deliuered~~ Him a ribb
for his wife.

§. II.

TO the second place, *what*
dost thou prepare thy
teeth & belly? belceue & thou
hast eaten: you haue an an-
swer §. 8. for S. Austin speakes
non there of the Sacrament of
the Eucharist, nor of those
who receiue it: but of the in-
credulous Iewes who had now
giuen an expresse command-
ment to lay hold on our Sa-
uiour, (for he expounds the
56. verse of S. Iohn cap. 11.)

& he exhorts them to apprehend him by faith, that is to beleue in him and receiue him for the Messias & Sauiour.

§. 12.

When S. Austin sayes he that feedeth with the hart, not he that grindeth with the teeth &c. He doth not denye the latter, that is, Sacramentall receiuing the true body and blood of our Sauiour; but only signifyes that not he that grindeth with the teeth only, can partake of the fruit of the Sacrament; & that he that feedeth with the hart without Orall eating, may benefit himselfe by it.

§. 13.

Psal.
1. 5.

IN like sorte I answer to the third place objected out of S. Austin; for he only denyeth the wicked to eate of the bread of our Lord &c. because they are not incorporated in his mysticall body, or els because they do it not fruitfully to the benefit of their soules; as Dauid saies: The wicked shall not rise in iudgement, because they shall nat rise to saluation but to damnation. Otherwise S. Austin doth in many places grant that the wicked do truly eate the body of Christ in the Sacrament, though, as S. Paul sayes, to their iudgment,

§. 14.

ALl the other places that are or may be alleadged out of S. Austin or any other ancient Father may in like manner be easily answered by applying some one of the premitted obseruations to them, if the sayd places be faithfully and fully, without deprauation, corruption, addition, subtraction, & such like Heretical frauds and deceits alleaged. Which precaution I add as a thing very much to be taken notice of, in order to a right vnderstanding of the fathers: for as it hath euer beene the Custome of all Hereticks to deprauē & corrupt both the scriptures and the

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fathers; so none haue beene
euer more guilty of this heigh-
nous crime then your Prote-
stant ministers; for I dare bol-
dly auouch that there is not
any one of your English Pro-
testant writers, that doth not,
(when he comes to cite the fa-
thers for their doctrine against
vs,) most notoriously cor-
rupt, and falsify their words
and sayings. So that whatsoe-
uer you finde in their bookes
cited as the saying, for exāple,
of S. Austin or any other an-
cient father, in proof & con-
firmation of their doctrine
against vs; you haue as much
reason as any formerly euer
had in like case, to mistrust
their fidelity, for it is most cer-
taine that Protestant mini-
sters, & our English in parti-

cular, haue in this point layd
a side all shame and honesty,
as may be seene in Morton,
Vsher and others, by any man
that is so much a scholler, as to
be able to vnderstand the fa-
thers language, and will but
take the paynes to conferre
the Citations with their ori-
ginals, for to any such indif-
ferent man it will manifestly
appeare that these Ministers
do fraudulently vse the autho-
rities of the ancient fathers
meereley to helpe a bad cause
as well as their witts will serue
thē, & not that they do verily
beleue the fathers to be on
their side against vs. for this, if
they be schollers & vnder-
stand what they read, they
cannot but see to be most fal-
se; as I shall now demonstrate

24 *The Doctrine of Transubst.*
by giuing you the sence. Not
only of S. Austin, but of all
orthodox Antiquity, begin-
ning from S. Gregory the
great, & so through all ages
vp to the Apostles.

NOTE.

HEere in the first paper
which I made ready in
answer to your obiections, I
began with the testimony
of S. Gregory: But because
your minister did with much
cōfidence & boldnesse auouch
that our Catholick Doctrine
of the reall presence and of
Transubstantiation was neuer
receiued nor knowne in the
Church before the Councel
of Lateran; that you may
cleerely

cleerely see how manifest an
vntruth this is, I will be-
gin from the age immedia-
tely before the Councel of
Lateran, and shew by the ir-
refragable testimonies of the
writers of that, and other ages
betwen the Leteran Councel
and S. Gregory, that our do-
ctrine of transubstantiation
hath beene euer beleueed and
taught by the Pastours & Do-
ctors of the Church, as a diui-
ne reuealed verity conueyed
vnto vs through all ages by
full Tradition from Christ
our Sauour and his blessed
Apostles. And that I may pro-
ceed with more perspicuity
therein, and demonstrate the
truth more conuincingly. I
will first sett downe what the

B

26 *The doctrine of Transubst.*

Church doth propose by the
Councel of Trent vnto all
Christians to be beleueed con-
cerning it.

§. 15.

THat then which the
Church doth beleuee &
teach, concerning Transub-
stantiation, the Councel of
Trent doth deliuer as follow-
eth: Because Christ our Re-
deemour hath sayd, that that
was truly his body, which he
offered vnder the shape of
bread; therefore it hath beene
always beleueed in the
Church of God, & the same
this holy Synod doth now
again declare that by conse-
cration of the bread and of the
wine there is made a Conuer-
sion of the whole substance of

*sess. 13.
c. 4.*

the bread into the substance of the body of Christ our Lord, and of the whole substance of the wine into the substance of his blood; which Conuersion is fitly and properly called Transubstantiation by the Catholique Church. The Council doth heere deliuer three things. The first is the doctrine itselfe which the Council, (the teaching part of the Church,) doth heere expound declaring the meaning of her beleefe to be that in the Eucharist there is made a *Conuersion* of the substance of bread into the body of our Lord, and of the substance of the wine into his blood, the Accidents of bread and wine still remaining in their proper nature, & forme, and figure as before.

28 *The Doctrine of Transubst.*

This is her doctrine, this the beleefe which she doth professe & teach, a substantiall Conuersion of the bread and wine into the body & bloud of our Lord, the outward formes of bread and wine still remaining as before.

§. 16.

THe second thing, which the Councel doth declare is, that the sayd Conuersion is fitly and properly called Transubstantiation by the Catholique Church. And what man in his wits can make any doubt of this, that such a Conuersion is fitly and properly called Transubstantiation? Doth not euery schoole boy know that Transubstan-

tiation, according to the Etymology and proper interpretation of the word, signifies a Conuersion, a Transmutation, a Change, a Passing of One substance into another substance; And if it be not so, why doth Beza with sundry others of his Schoole, say that the property of speech in these words of Christ, this is my body, cannot be retained, but the Papisticall Transubstantiation must be established? Why doth Morton the pretended Bishop of Durham say to vs Catholiks: If the words (this my body,) be certainly true in a proper & litterall sense, then we are to yeeld vnto you (Papists) the whole cause; to wit, the doctrine of Transubstantiation, corporeall & materiall presence,

Beza
de Can:
cont.
westph.
vol. 1.
tract. 6.
Geneu.
1582.
Hoc qui-
dem sape
diximus
quod nunc
quoque
repetam
retineri
non posse
τοῦ σώματος
in his
Christi
verbis,
Hoc est
corpus
meum
quin
Trans-
substan-
tiatione
Papisti-
ca sta-
tuatur.
Morton
inst. sacry
l. 2. c. 1.
pag. 91.

30 *The Doctrine of Transubst.*

Propitiatory sacrifice, proper adoration, and the like? Wherefore supposing there be in the Eucharist a Conuersion made of the bread and wine into the body and bloud of our Sauour, this Conuersion according to your owne Diuines may be fitly and properly called Transubstantiation, seing the words of our Sauour, according to these men, haue no other proper & litterall signification. Which is all the Church doth heere declare against our new Capharnaïtes, who according to the Custome of all Hereticks, deride & Cauill at the language of the Church, when they are not able to say any thing against the truth of her doctrine. But against these men who as S. Iude saith, blas-

*Iud.
Epist.
v. 10.*

pheme what things soeuer they are ignorant off; you may take notice first that the doctrine being supposed, the word is so proper to expresse the same, that according to your owne greatest schollers, it cannot be auoyded. Secondly, that all the venom they spit against the vse of this word not heard of in the Church before the Councel of Lateran, is the very same which other ancient Hereticks did womit out against these sacred words, Trinity, Consubstantiall, hypostasis, Person & the like, which are now receiued by the Catholick Church to expresse more particularly the Christian doctrine in those particular points which Hereticks did then begin to oppose. And so all they obiekt from the

32 *The Doctrine of Transubst.*
not vse of the word in former
tymes, proues only this, (which
is a Confirmation of our do-
ctrine,) that before the tyme
of Berengarius, [the first that
moued open warre against the
B. Eucharist,) the doctrine of
transubstantiatiō had beene be-
leeued & taught in the Church
as a diuine reuealed truth for
somaney ages without contradi-
ction, no Heretik all that tyme
lifting vp his Head to hisse
against it.

The third thing which the
Council of Trent doth declare
and testify, is, that this doctri-
ne of Transubstantiation is An-
cient and orthodoxall, that is,
is the same which the Pastours
and Doctours of the Church ha-
ue with one accord beleueed &
taught as an Apostolicall Tra-

dition, as a doctrine of faith which the Apostles received from our blessed Saviour delivered to their successors to be by them conveyed downe all along to Posterity. The proof of this truth is the subject of all that heere followes, and that I may more fully & cleerly demonstrate it I make this argument.

§. 17.

IF the fathers of all ages from the Council of Lateran vnto the Apostles, did beleeue and teach that in the Eucharist the bread and wine is by consecration conuerted changed, transmuted, transubstantiated, transubstantiated into the body and blood of Christ, then the said fathers did beleeue

B y

34 *The Doctrine of Transubst.*
and teach the same doctrine
of Transubstantiation which
the now Roman Church doth
beleue & teach.

But the fathers of all ages
from the Lateran Council vp
to the Apostles did beleue &
teach that in the Eucharist the
bread and Wine is by conse-
cration conuerted, changed,
Transelemented, Transmu-
ted, Transmade *into* the body
& bloud of Christ.

Therefore the fathers of all
ages from the Council of La-
teran vp to the Apostles did
beleue and teach the same
doctrine of Transubstantia-
tion which the now Roman
Church doth beleue & teach,
and consequently the said do-
ctrine is ancient and Ortho-
doxall.

The argument is informe and therefore the premises being granted, the consequence cannot be denyed without manifest contradiction.

The maior or first proposition is euident frō the Council of Trēt aboue cited, where the Council doth declare the meaning of the Church, and what she doth belecue vnder the notion of Transubstantiation, to wit, that vnder the outward formes of bread & wine there is by consecration made à Conuerſion of the bread and wine into the body and bloud of our Sauour. Therefore if the ſayd fathers did belecue and teach that in the Eucharist there is made by the power of Consecration ſuch a ſubſtantiall Conuerſion, they

36 *The Doctrine of Transubst.*

did belecue and teach the now
Catholick Roman doctrine.

Wherefore the whole difficulty of the argument doth consist in the assumption or Minor proposition affirming the fathers of all ages to haue beleueed and taught the foresayd Conuersion of the Eucharisticall bread and wine into the body and bloud of our Sauour, which is, as the Councel doth declare, the expresse doctrine of Transubstantiation.

Now this I shall demonstrate by the cleereft testimonies of the learnedst of euery age bearing witnesse thereof, as Interpreters of the scriptures; as Doctours of the Church; & as witnesses of the Common beleef of the Christian world

Ancient & Orthodoxall, 37
in the tymes wherein they li-
ued.

In the 12. Age.

§. 18.

Euthymius in Cap. 26. Matt.

OVr Sauour did not say,
These are the signes of
my body and of my bloud; but
these are my body and my
bloud: wherefore we are not
to regard the nature of the
things that are proposed, but
to their vertue: for as he su-
pernaturnally Deified, [if I
may so speake,] the flesh
which he assumed; so he inef-
fably *changeth* those things *in-*
to his life-giuing body, and
into his most pretious bloud.

In the II. Age.

§. 19.

*Theophylactus Arch-bishop of
Bulgary in cap. 6. Ioannis.*

THE bread which in the
mysteries is not a kinde
of figure only of the flesh of
our Lord, but it is the flesh it
selfe: for he did not say, the
bread which I will giue is the
figure of my flesh; but it is my
flesh. For the bread by the
Mysticall Benediction and
Comming of the H. ghost
μεταποιεῖται εἰς σὰρκα is trans-
made into the flesh of our Lord
-But how doth it not appeare
flesh vnto vs, but bread? that
we do noth abhorre from ca.

ting it: for had it appeared
flesh, we had nor beene so
well disposed to receiue it: but
now our Lord condescending
to our infirmity, our mysticall
foode appears vnto vs like
those we are accustomed vnto.
The like he saith in cap. 26.
Matt. & in cap. 14. Marc.
where expounding the words
of institution, he saith the
bread is by ineffable opera-
tion transmade, Transcle-
mented into the body, into
the powerfull and life giuing
flesh of our Lord μεταποιεῖται
μετασχημαῖται.

§. 20.

S. Lanfranck Arch-Bishop
of Canterbery, who was the
greatest scholler of his age, &

40 *The Doctrine of Transubst.*
florished about 150. yeares be-
fore the Lateran Councell: l.
de Eucharist: contra Bereng.
All, as many as reioyce to be
called Christians, do glory
that in this Sacrament they
receiue the true body & true
bloud of Christ, both taken
of the Virgin-Aske all that
haue knowledge of the Latin
or our Language, demand of
the Grecque, Armenian, or
other Christians of what Na-
tion soeuer, and they do con-
fesse, all, with One mouth
that this is their faith - The
Church spread ouer all the
world doth confesse that bread
and wine are put vpon the Al-
tar to be consecrated: but they
be in tyme of consecration
after an incomprehensible &
ineffable manner Changed

into the substance of flesh and bloud. Howbeit it doth not deny bread, but rather confirme it, but that bread which came from heauen & giues life vnto the world; that bread which Ambrose and Austin in the same words call *ὑπερσυστατόν* that is, supersubstantiall. We beleeeue therefore that the *earthly substances* which are diuinely sanctified by Priestly ministry, be ineffably, incomprehensibly, wonderfully, [the heauenly power working) *Conuerted into the essence*, of our Lords body, the species or externall forme of the things and certain other qualities being reserued; least men perceiuing crude & bloudy things should haue hor- rour; and that the faithfull

42 *The Doctrine of Transubst.*
might receiue a more ample
reward of their beleefe; our
Lords body it selfe not with-
standing existing immortall,
incorrupted, entire, inconta-
minate and without hurt in
heauen at the right hand of
the father. So that it may be
truly sayd, that we do receiue
the body which was taken of
the Virgin, the same, and not
the same: the same verily ac-
cording to the *Essence*, and
property, and vertue of the
true nature; but not the same,
if you regard the species or
outward formes, and other
[Accidents] before mentio-
ned of bread and wine. Thus
S. Lanfranck against Beren-
garius the first Master of the
Sacramentarian heresy.

§. 25.

NOW, Madame, I beseech you, before you go any further, to compare the doctrine of the Council of Trent aboue related §. 15. with that which this ancient father & glory of our English Nation deliuiers as the faith of all nations then Christian; & see what difference you can finde between them; & then consider with your selfe whether you haue not all the reason in the world to looke vpon this minister as a man that deserues no credit in matters of faith and Religion; since he dares with such a brazen forehead auouch the doctrine of Transubstantia-

44 *The Doctrine of Transubst.*
tion neuer to haue beene know-
ne nor heard off in the
Church before the Council
of Lateran; seing this father
about 150. yeares before the
Council reports it, in as cleer
termes as the Council of
Trent, to haue beene the
faith of all Christian Nations;
which truth will be much mo-
re confirmed, and your mini-
sters bold assertion confuted
by the testimonies of worlds
of fathers yet more ancient.

In the 10. Age.

§. 22.

*S. Fulbertus Carnotensis Bishop,
Epist. ad Adeodatum.*

ITs is not lawfull to doubt
but that, at whose becke all

Ancient & Orthodoxall. 45

things did presently sublift
out of nothing, if by the like
power in the spirituall Sacra-
ments *The earthly matter of*
bread and wine transcending
the nature and merit of their Com-
kinde is changed into the sub- *stanti-*
stance of Christ; seing he sayes;
This is my body, this is my
bloud.

This father florished aboue
200. yeares before the Coun-
cel of Latteran, and he doth
heere acknowledge a substan-
tiall change, à change of One
substance, into another sub-
stance and sayes it was not
then lawfull to doubt of it *ne-*
fassest dubitare.

In the 9. Age.

§. 23.

*Paschasius Rathbertus Abbot of
Corby and one of the learnedst
of this Age, l. de Corp. &
sang. Domini.*

THe will of God is so efficacious and Omnipotent, that if he will a thing, it is done. Wherefore let no man be troubled about the body & bloud of Christ, that in the mysteries there is true flesh & true bloud; since he would haue it so, who hath created it: for he hath done all that he would in heauen & in earth. And, Because he would, though heere be the figure of

bread and wine; they are to be beleueed to be no other thing (according to the interiour] after cōsecratiō, but the body & bloud of Christ. Hēce truth it selfe vnto the disciples sayes. This is my flesh for the life of the world. And that I may speake a thing yet more wonderfull; it is no other flesh thē that which was borne of Mary, & suffered on the Crosse, & rose out of the graue. It is, I say, the selfe same; and therefore it is the flesh of Christ, which is euen to this day offered for the life of the world.

And expounding the words of Institution he sayes: *Catholiks* all beare witnesse that the Eucharist is Christs owne flesh and bloud. And though out of ignorance some erre;

48 *The Doctrine of Transubst.*
yet there is none as yet, who
doth openly contradict what
the whole world beleeueth &
confesseth. And againe: He
(Christ) did not say thus
when he brake & gaue the
bread to them: This is, or in
this mystery is à certaine ver-
tue or figure of my body; but
he sayes without fiction, This
is my body: and therefore it is
This which he sayd; not that
which euery one faigneth.

§ 24.

NOW, Madame, let vs as-
ke your Doctor who
would faine seeme learned in
the Records of Antiquity,
whether the Protestant do-
ctrine doth agree with that
which this ancient father
sayes,

sayes, all Catholiks and the whole world then beleeued & professed? do Protestants now beleeu that in the mysteries there is true flesh, & true bloud? the same and no other but that which was borne of Mary &c? That there is no other thing vpon the Altar after Consecration but the body and bloud of Christ? That the very selfe same flesh which rose out of the graue, is euen to this very day offered on the Altar for the life of the world? Are not protestants rather of the religion of those few who, this learned father sayes, did then erre out of ignorance, but did not, as protestants now do, oppenly contradict what the whole Christian world hath for so-

50 *The Doctrine of Transubst.*
manyagesb eleeued and pro-
fessed?

In the 8. Age.

§. 25.

*S. Iohn Damascen l. 4. de fide
orthodoxa cap. 14.*

AS Bread and wine & wa-
ter be by the force of na-
ture changed into the body
and bloud of him that eateth
and drincketh them, & are
made an other body distinct
from the former: so the bread
and wine, and water propo-
sed, are by inuocation and the
comming of the H. Ghost in a
miraculous manner μεταποιε-
ται Transmade into the body
and bloud of Christ. Neither

Ancient & Orthodoxall 51
are the (consecrated) bread
and wine the figure of Christs
body, but αὐτὸ τὸ σῶμα τῆς κρείττης
ἐθεωμενόν the very deified
body it selfe of our Lord. For
he did not say, this is the fi-
gure of my body: but my
body nor this is the signe of
my bloud, but this is my
bloud.

The Councel of Trent
doth not deliuer in plainer
words the doctrine of Tran-
substantiation, then this lear-
ned father hath done aboue
900. yeares agoe. Where is
then Doctor Cozens his dee-
pe knowledge in Antiquity?
He must either disproue this
to be the saying of S. Iohn Da-
mascen, or confesse his owne
Want either of knowledge, or
of honesty or of both. And

52 *The Doctrine of Transubst.*
will you, madame, put the e-
ternall saluation of your soule
into the hands of such a man?

In the 7. Age.

5. 26.

*Venerable Bede in cap. 10. Prior:
ad Cor. ex Augustino serm.
de Neoph.*

IN the bread you shall recei-
ue the very thing which did
hang vpon the Crosse; and
in the cupp you shall receiue
that which was powred out of
the syde of Christ.

If this be true then the very
thing which did hang vpon
the Crosse is vnder the out-
ward forme of bread; and in
the Cuppe there is the true

Ancient & Orthodoxall. 33
bloud of Christ which doth
imply the doctrine of Tran-
substantiation.

In the 6. Age.

§. 27.

*S. Gregory the great Dialog. 4.
cap. 58.*

HIs bloud is poured into the
Mouths of the faithfull.
Againe: This Hoste doth sin-
gularly preserve the soul from
eternall damnation: which
hoste doth repayre vnto vs by
mystery the death of the only
begotten, who rising from the
dead now dyeth not, yet li-
uing in himselfe immortally,
and incorruptibly he is agai-
ne sacrificed for vs in *this my-*
stery of the holy oblation.

C. iij

§. 28.

*S. Remigius in cap. 10. Prior:
ad Cor.*

THE *flesh* which the Word of God the father assumed in the wombe of the Virgin and in the vnity of his person, *and the bread* which is consecrated in the Church *are One body*: for as that flesh is the body of Christ; so this *bread Transit passeth into the body of Christ*; neither are they two bodyes, but one body. Againe: *The bread* which we breake on the Altar is it not the participation of the body of our Lord? verily it is consecrated and blest by the Priests and by the H. Ghost & then it

Ancient & Orthodoxall. 35
is broken: when as now
though it seeme bread, it is in
verity the body of Christ.

Heere we see the doctrine
of Transubstantiation was be-
leeued & taught by the fa-
thers of this age. S. Remigius
was a famous Bishop that flo-
rished in the very beginning
of this Century. And Al-
though English ministers may
be as ignorant of him, as Do-
ctor Cozens was of S. Gau-
dencius: yet he is famously
knowne for a great scholler
and an Apostolicall man hee-
re in France, therefore let the
Doctor take heede that he vse
him more ciuilly then he did
S. Gaudencius, & cast him not
out of the number of the an-
cient Orthodox fathers amōg
the Hereticks of those tymes.

C iij

In the 5. Age.

§. 29.

*S. Leo the great serm. 9. de ieiun.
Alens. 7.*

YOU ought to Commu-
municate of the Holy
Table, *that you doubt nothing at*
all of the truth of the body
and bloud of Christ: for *that*
is receiued with the mouth, which
by faith is beleueed.

§. 30.

*S. Cyril Patriark of Alex. ad
Calosyr.*

THAT we should not feele
horroure to see flesh and

Ancient & Orthodoxall. 57
bloud on the sacred Altar,
God condescending to our
frailty floweth into the things
offered the Power of life *Con-*
uerting them into the Verity of
his owne flesh to the end that
the body of life may be found
as a quickening feede in vs.

§. 31.
The Councel of Ephes.

WE Celebrate in the Church
the Holy, Quickning and *s. Cyril.*
Unbloudy sacrifice. beleeuing *Declar.*
not that that which is set be- *Ana-*
fore vs, (to wit the Eucharist) *thom II*
is the body of some common *in Con-*
man like vs, and his bloud; *cil. Eph.*
but We receiue it rather as the
life-giuing. Words owne flesh
and bloud: for common flesh
cannot giue life.

§, 32.

Theodoret Dialog. 2.

THe mysticall signes after
Consecration depart
not from their nature, but aby-
de still in the figure & forme
of their former substance, and
may be seene and touched as
before. But are vnderstood,
(that is perceiued by the vn-
derstanding) to be that which
They are made [to wit, by con-
secration,) and are beleeued,
and adored, as being that
which they are beleeued to be.
τὸ δὲ γὰρ μετα-
τὸν ἅγιον
συμμετα-
μωσιν ἀ-
σύμμε-
λα τῆς
οὐκείας
ἔστιν αἰ-
σθη-
ται φε-
ρεται.
μὴν
γὰρ ἐπὶ
τῆς εὐχαριστίας καὶ τοῦ σώματος καὶ τοῦ αἵματος καὶ ὁρατὰ
ἔστι καὶ ἀπὸ αἰσθητικῆς καὶ ἀόρατος ἔστιν, καὶ ὁρατὸν δὲ ἀόρα-
τὸν γίνετο, καὶ πιστεύεται, καὶ ὡς καὶ κληῖται, ὡς ἐκείνου
ἔστιν, ἀόρατον πιστεύεται.

Heere Theodoret doth
teach, i. that the mystical, si-

gnes, [the outward formes of
 bread & wine,] after conse-
 cration do not recede from
 their nature: but remaine still
 in the figure & forme of their
 former substance, (to wit,
 of bread and wine) 2. That μετα
 there is a Change made, by δύο τιώ
 the inuocation of the Priest; ἱερα π-
 and 3. such a Change as brings κῆς ὁπί-
 in adoration of the things be- κλησιν
 fore vs vnder the exterior si- μετα-
 gnes: before Consecration εἰς ἄλλε-
 † there are other things, obiects ται καὶ
 of faith, things to be adored, ἱερα
 things which are beleueed and γινεται.
 adored as being the very things πιστεύε-
 which they are beleueed to be; ται, καὶ
 which therefore is not bread προσχυ-
 and wine but the body and νείται ὡς
 bloud of our Lord. And this ἐκείνα
 was the Custome of the ὄντα ἁ-
 Church in Theodorets dayes πορισ-
σίνεται.

B vj

*there is bread & wine;
 after consecration*

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προσκύειν to adore in the Sacrament the flesh and body of Christ. So that, laying aside all strayned and violent constructions which Protestants force vpon his words, Theodoret is plaine for the doctrine of Transubstantiation,

§. 33.

*S. Austine l. contra Aduers. leg.
& Proph. cap. 9.*

WE receiue ^{with} ~~in~~ faitfull hart
and *mouth* the Mediatour
of God and man Christ Iesus,
giuing vs his flesh to eate and
bloud to drinke, though it
seeme more horrible to eate
mans fleish, then to slay: and
to drinke mans bloud, then
to shed it. Heere we haue by

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the testimony of S. Austine,
that the Church in his tyme,
and he too, did beleue and
practice the eating with the
mouth, a mans body a whole
man, God and man, as the
now Roman Church doth be-
leeue and practice, though to
carnall men, not acquainted
with diuine mysteries, it see-
med horrible & inhumane, as
it doth now to our new Ca-
pharnaites, that is, mis belee-
uing Protestants.

§. 34.

Againe Epist. 162.

OVR Lord doth patient-
ly sustaine Iudas, a Di-
uell, a theefe, his betrayer: he
permitteth him to receiue

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among the innocent disciples,
that which the faithfull do
know to be the price of our re-
demption. Now do the faith-
full know, do they beleue ba-
kers bread to be the price of
our redemption? yet S. Austi-
ne saith Iudas receiued that
which the faithfull beleue to
be the price of our redemp-
tion.

Againe: His holy mother,
as he relates l. 9. Confess. cap.
13. departing out of this world,
desired memory to be made
of her at the Altar, from
whence *she knew* the holy sa-
crifice to be dispensed where-
with the indigntment against
vs was blotted out. She then
beleued that on the Altar
was offered the life-giuing bo-
dy, and bloud of our Lord.

§. 35.

S. Chrysostome Homil. de Ench.

AS Wax ioigned with fire is likened vnto it, so as nothing of the substance of it remaineth, nothing aboundeth, so heere conceiue the mysteries to be consumed with the substance of the body of our Sauour. Againe Homil 83, in Matt. The things set before vs, are not the workes of humane power, we hold but the place of ministers, it is he [Christ] who doth *Sanctify* and *Change* these thing. And Homil. 24. Prior. ad Cor. That which is in the Chalice, is that which issued from our Sauours syde. This

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body the sages adored in the Crib: thou seest it not in the Crib, but on the Altar- Thou dost not see it only, but also dost touch it, thou dost not touch it only, but also dost eate it - Thinke wit thy selfe what honour is done vnto thee, & what a table thou art made partaker off: We are vnited vnto, & fed with that very thing, at which the Angels, when they behold it, do tremble.

Homil.

60. ad

Popul.

Antioch

In the 4. Age.

§. 36.

*S. Gaudentius Bishop of Brixia
tract. 2.*

THE Lord & Creator of creatures that of earth made bread, againe (because

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he can doth it, and hath promised to do it,) of bread makes his owne body: and he that of water made wine, now of wine, hath made his owne bloud. *63*

§. 37.

S. Ambrose de myster. init. cap. 9.

HOW many examples do we vse to proue that the thing is not that which nature made, but that which the blessing hath consecrated; and that the power of Consecration is greater then the power of nature: for by Consecration the very nature it selfe is changed. Thou hast learned therefore that of bread is made the body of Christ, and that wine & water is put into the

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ged

Chalice, but by the Consecration of the heavenly word it is made bloud. And hauing alleadged many examples, as of Moyses his rod change into à serpent, water into wine he goes on saying. Now if human benediction preuailed so farre as to Change & conuert nature, what say we of the diuine Consecration, where the very words of our Sauour are operatiue & do worke? for this Sacrament, which thou receiuest, *is made by the word of Christ.* If the word of Elias preuailed so farre, as to bring downe fyre from heauen; shall not the word of Christ preuaile so farre as to Change the species or nature of the Elements? Of the workes of the whole word thou hast read, that he sayd the

word and they were made; he commanded, and they were created: the word of Christ then which was able to make of nothing that which was not, cannot he change the things that haue being into that which they were not? it is not a lesse matter to giue new natures, then to change them. Thus S. Ambrose: by all which it is cleere that he speakes not heere of an accidentall Morall change in vse and office, not of an externall deputation of the bread and wine (corporall foode) to signify spirituall nourishment; butt of a Physicall change; of a change in nature, of such a change as none but omnipotent power of the Creator can make in his Creatures.

§. 38.

S. Gregory Nyssen. Orat. Cathec.
cap. 37.

μετα-

πει ἰδω

ἐῖς σα-

μα & c.

is trans-

made

into the

body.

πάντα

ὃ διδω

την π

εὐλο-

γίας δι-

νάμε,

με

ἐκείνο

μετα-

σιν π

οὐς τῶν

φαν

τιν

ον.

WE do rightly and with good
reason beleue that the bread
being sanctified by Gods
word, is changed into the body of
God the word. Christ through
the dispensation of his grace
entreth by his flesh into all
the faithfull, and minglenth
himselſe with their bodyes
which haue their consistence
from bread and wine, to the
end that man being vnited to
that which is immortall, may
attaine to be made partaker of
incorruption. And these things
he bestoweth tranſelemen-
ting by the vertue of his bene-

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dition the nature of the things that are seene into it, Now to change bread into the body of Christ, to trāselement the nature of bread into the flesh of Christ really and substantially vnder the remayning signes, and outward forme of bread; is to Change and conuert the Elements of bread, that is, the primordiall and fundamentall entities (the matter and the forme) whereof the nature of bread is compounded, and doth consist, into the body, and flesh of our Sauour; which is the expresse doctrine of Transubstantiation.

§. 39.

S. Cyril of Hierusalem Cathec. 4.

HE (our Saviour) changed once water into wine; and is he not worthy to be beleued of vs that he hath changed wine into bloud; *Cathec 1. The bread and wine of the Eucharist before the sacred inuocation of the adored Trinity were simple bread & wine; but the inuocation being once done, the bread indeed is made the flesh of Christ, and the wine his bloud. And Cathec. 4. with assurance let vs receiue the body and bloud of Christ; for in the forme of bread the body is giuen to thee, and in the forme of wi-*

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ne the bloud; *knowing and beleeuing most assuredly*, that that which appeareth bread is not bread though it seeme so to the tast, but it is the body of Christ; and that which appeareth wine is not wine, as the tast doth iudge it to be; but the bloud of Christ. Conceau it not as bare bread and bare wine, for it is the holy body & bloud of Christ: for though the sense doth suggest this vnto thee; yet *let faith confirme thee* that thou iudge not according to the tast but rather take it as of faith most certaine without doubting in the least degree, that the body & bloud is giuen thee. Doth the Council of Trent it selfe speake plainer, and deliuer in cleerer words the doctrine of

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Transubstantiation, then the fathers of this age haue done almost 1300 yeares agoe? do they not acknowledge a substantiall Conuerſion of the bread and wine into the body and bloud of our Lord? do they not acknowledge it to be an object of faith; a great and vnsearchable mystery; a work wrought by the omnipotent Power and word of God? How vnexcusable are then your ministers who would make you beleue the doctrine of Transubstantiation to be no ancients then the Council of Latteran.

In the

In the 3. Age.

§. 40.

*The Author of the serm. de
Cæna Domini.*

(Which Calvin and Peter Martyr acknowledge and cite for S. Cyprians) *That bread which our Lord gaue vnto his Disciples, being changed not in shape, but in nature is by the omnipotency of the word made flesh: & as in the person of Christ the Humanity did appeare & the Diuinity lay hid; so [heere] a Diuine essence doth vnspeakably poure it selfe into a visible Sacrament. Heere this Author doth teach that as in*

D

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Christ some thing was visible,
something invisible; so heere
in the Sacrament: the spe-
cies are visible, the Deified
flesh is invisible; the nature
of bread is changed by Gods
omnipotence into flesh &
therefore is no more, heere in
the Sacrament,

§. 41.

*Origen. Homil. 5. in Divers.
Lec. Eu.*

When thou receivest the in-
corruptible banquet, when
thou enioyest the bread &
cup of life, & eatest & drin-
kest the body & bloud of our
Lord, then our Lord enters
vnder thy roose. Do thou
therefore humbling thy sel-

fe imitate the Centurion,
and say : Lord I am not
worthy thou shouldst enter
vnder my roofe &c. for
where he enters vnworthily,
there he enters to iudgment
to the receiuer. Heere accor-
ding to Origen we have that
in the Eucharist there is one
that maybe spoken vnto, &
called Lord ; & that this Lord
enters into those also that re-
ceiue him vnworthily ; into
the wicked, but not into their
soules , therefore into their
bodyes , at the mouth , into
that house which we carry a-
bout vs.

§. 41.

*Tertullian. l. 4. cont. Marc,
cap. 40.*

THE bread taken & distributed to his Disciples *he made it his body* saying This is my body, In these few words Tertullian deliivers .three things. First, the ^{re}all presence of Christs body in the Eucharist. 2. The Change of one substance into another substance, to wit of the bread into the body of Christ. 3. the Power & efficacy of his words *fecit dicendo Hoc est corpus meum*. He made it his body saying this is my body.

In the 2. Age.

§. 42.

S. Irenæus l. 5. c. 32.

HE (Christ) took bread, which is of the Creature, & gaue ^{an} thanks saying. This is my body : & likewise he confessed the Chalice which is of the creature to be his blood : & taught the new oblation of the new Testamēt, which the Church receiuing from the Apostles doth offer to God in all the world.

Againe l. 4. cap. 34. *How can they* (those Hereticks who denied our Saviour to be true God , & yet beleued the Eucharist) *be assured that*

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the bread in which ^hankes is
giuen (that is, the ^hconsecra-
ted bread) *is the body & bloud*
of their Lord, & the Chalice
his bloud, if they do not ac-
knowledge him to be the son-
ne of the maker of the world
by whom wod doth fructify,
fountaines flow, the earth
bringeth forth grasse &c.

And cap. 37. How if our
Lord be the sonne (not of
God,) but of another father,
did he rightly taking bread
of the condition of the Crea-
ture which is according to vs,
confesse it to be his body? &
how hath he confirmed the
mixture of ^hChalice to be his
bloud?

the

Heere S. Irenæus doth
proue & establish the article
of our Saviours being the

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sonne of God, & true God,
by the omnipotent power he
doth exercise in the Eucharist
by making the bread & the
wine his body & blood: for *his*
Confessing the bread to be his
body, *his* *Confirming* the wine
to be his blood, was his pro-
nouncing of the forme of
Consecration ouer them sa-
ying. This is my body, This
is my blood, which words
were efficacious & practick,
such as these were fiat lux, let
light be made; & by the om-
nipotence of his power he
makes them good; & there-
fore S. Irenæus by them pro-
ues him to be the sonne of
God & true God, because
they are such a confession
such a confirmation, as re-
quires omnipotence in the

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speaker to make them good.
And it is cleere that S. Ire-
n^{us} doth heere iupoose it to
be the generall receiued doc-
trine of faith, that Christ is
truly & really in the Eucha-
rist & from this vndoubted
article of faith & work of om-
nipotency beleaved to be in
it, he proues him to be God.

And l. 5. c. 1. Our saviour
confessed that the Chalice of
the Eucharist was *αἷμα ἰδίου*
his proper bloud, & affirmed
that the bread was *ἰδίου σώμα*
his proper body.

Againe l. 4. c. 34. The
bread receauing the inuoca-
tion of God (Consecration)
is no more common bread,
but Eucharist (that is bread
made heeuenly & incorrupti-
ble by the inuocation) con-

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sisting of two things, the ear-
thly and the heavenly, that
is the species, & the Deified
body of Christ.

§. 43.

S Justin Martyr Apolog: 2.

Which as himselfe doth there
testify was written Anno
Domini 150. We do not take
these things as common
bread & common drinke, but
as by Gods word Iesus-Christ
our Saviour incarnate had
flesh & bloud for our salua-
tion; so we are also taught that
the foode whence our bloud
& flesh by mutation be nou-
rished, being by the prayers of
the word of God, by him made
Eucharist, (that is consecra-

Non ut
commu-
nem pa-
nem ut
que com-
munem
petum
hac
sum-
mus,
sed que
madmo-
dum
per ver-
bum
Dei in-
carnat-
us est
sus

D v

Christus
saluator

82. The doctrine of Transubst.
ted,) is the flesh & blood of
the same Iesus incarnate.

*noster & carnem & sanguinem pro salute
nostra habuit; sic etiam per preces verbi
Dei ab ipso Eucharistiam factam cibum ex
quo sanguis & carnes nostra aluntur, illius
incarnati Iesu & carnem & sanguinem
esse edocti sumus.*

Heere S. Iustin doth not
say, the blessed Sacrament is
earthly bread, (such as our
flesh is nourished withall;)
but that such foode as our
flesh is nourished withall,
being *ἡ εὐχαριστία* consecra-
ted & made Eucharist, is now
after consecration the flesh
& blood of Christ; & that
this was the beleefe of the
Church in those primitiue
tymes, which were the ve-
ry next succceding the Apo-
stles.

§. 44.

*S. Ignatius the Disciple of S.
Iohn the Apostle: apud Theo-
doretum Dialog: 3.*

THEY (the simonians
& other old Heretiks
who denyed our saviour to
haue true humane nature ,)
admit not Eucharist & obla-
tions , because they do not
confesse the Eucharist to be
the flesh of our Saviour
which suffered for our firmes.

Heere this holy father
saies those Heretiks (who de-
nyed our saviour to haue true
humane nature ,) denyed the
Eucharist , least by confessing
the Eucharist , which is the
flesh of Christ, they should

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be enforced to grant that Christ had true human flesh.

The Doctor cannot question this authority of S. Ignatius, being Theodoret, vpon whom he relyes, cites it: Besydes, The Epistles of S. Ignatius, & this ad Smyrneneses in particular, are cited by Eusebius, S. Athanasius, S. Hierom, & Theodoret, who were neerer to those tymes, & therefore had better meanes to know the truth in this particular, then we that are so many ages since, & know nothing of those tymes, but by their meanes who succeed them immediately. And these fathers are for these respects, & sundry others, of incomparably greater authority, then all

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the Protestant ministers that
euer were putt all together;
though we should suppose
them to haue some morall
honesty & were not such for-
gers of lyes as they do prove
themselves euery where in
their writings.

§. 45.

*S. Denis the Arcopagite who
was S. Pauls Disciple de
Eccles. Hier. c. 3.*

O Most diuine & holy sa-
crifice open those mys-
ticall & signifying vailles, whe-
rewith thou art covered.
Shew thy selfe clearly vnto
vs, & replenish our spirituall
eyes with thy singular & re-
uealed brightnes. To addres-

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se such an inuocation to the Sacrament would be foolish & impious, if it were only Bakers bread, & not heauenly, diuine & liuing bread in it: for he doth inuocate the Sacrament it selfe and doth aske of it those things, which can only be demanded of God. Therefore he beleeeved that Christ himselfe God & man was truly contained in the Sacrament.

The Doctor will peraduenture run heere to the old shift, & deny the authority of this Booke: but, as I said euen now of S. Ignatius his epistle, so I say heere of this Booke, & auouch that the authority of S. Gregory the great, of S. Martin Pope & Martyr in Concilio Roma-

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no, of Agatho Pope in his
Epistle to the Emperour
Constantine the fourth, of
Pope Nicolas the first in his
Epistle to Michael the Em-
perour, of the 6. Generall
Council Art. 4. & of the 7.
Generall Council Art. 2. of
S. Maximus, of S. Thomas
& others is so farre aboue the
authority of all Protestant
Diuines & Churches that
ever were, that these are to
be by all wise men dispised &
contemued as the scorne of
the world for opposing so
great an authority auoucing *ching*
S. Denis the Aropagite to be
author thereof,

§. 46.

HITHERTO we are
come through all ages
from the Concel of Lattera n.

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vp to the Apostles , shewing
the doctrine of Transubstan-
tiation to haue beene belee-
ved & taught by the Pastors
& Doctors of the Church of
God all along as a doctrine of
faith euery where receiued &
practised by the Church:
from whence by the receiued
Rule of S. Augustine it doth
immediately follow that for
so much as the originall or
beginning of this doctrine,
[such is the Antiquity the-
reof,] cannot be found, it is
to be supposed it hath its Ori-
ginall from the Apostles
themselves, which Rule, saith
D. Whiteguist the pretended
Bishop of Canterbury, is of
credit with the Writers of
our tyme , namely with
Swinglius, Caluin & Gualter

*White-
guist.
Defen.
pag. 351.*

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& surely, saith he, I think no
learned man doth dissent
from them. But that we may
more fully demonstrate this
truth & leaue no age out, &
adde to what we sayd, the
Apostolicall credit together
with the supreme & soue-
raigne authority of Gods
owne word who is infinit
truth, & therefore can nei-
ther deceiue others, nor be
himselſe deceiued; I will
bring them in as witnesses of
the first age, who were the
first masters of Christianity &
founders of the Church.

In the 1. Age.

§. 47.

S. Paul. 1. Cor. 11. 23.

BRETHREN, I received of our Lord, that which also I have delivered vnto you that our Lord Iesus the night wherein he was ~~be~~ trayed, tooke bread: & giuing thanks brake, & sayd: Take yee, & eate, this is my body which shall be delivered for you &c. The very same words & fact of our Saviour are recorded by S. Mathew 26. v. 26. by S. Marke 14. v. 22. & by S. Lucke 22. v. 19. Our deare Lord had long before promised his

Disciples to leaue vnto them
this most rich pledge of his
eternall loue, saying; *The* ^{*John. 6.*}
bread which I (the some of ^{*St.*} *sonne*
God, your Lord & master, &
Redeemer of mankinde,) *will giue you,* (to be your foode
vnto eternall life, & which
shall remaine in you as a
quickenning & life-giuing
seed for euer) *is,* (not that
heauenly bread made by the
hands of Angels, but it is a
foode incomparably more
excellent, it is that which
the Angels themselues do
continually feed on & are
neuer satiated with looking
& feeding on it, it is *my flesh*
(which I shall giue) for the
life (& salvation] of the
world; & *vnlesse you eat* (this
flesh of mine) *the flesh of the*

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*sonne of man you shall not haue
life in you: but he that eateth
my flesh & drincketh my blood,
hath (by right of my promise,
which neuer shall faile & the-
refore is as sure as present
possession) life euerlasting; for
I will most assuredly raise
him (that shall eat my flesh
worthily) to life euerlasting
in the last day. For my flesh
is meate indeed, & my blood
is drinke indeed: why? be-
cause He that eateth my flesh
& drincketh my blood, aby-
deth in me & I in him. This
was the promise our deare
Lord made vnto his Dis-
ciples, & he being goodnesse
& truth it selfe, was as good
as his word: &, as the Apost-
le & the Euangelists relate
in the places aboue cited,*

being now to leaue the world
& to make his last will & tes-
tament He tooke bread into
his sacred & venerable hands,
& giuing tankes blessed it, &
brake it & gaue it to them
saying: Take ye & eate; for
τὸ ἐπὶ τὸ σῶμα μου This
is my owne very body, τὸ
διδόμενον; τὸ χλωμένον, that
very body which is giuen,
deliuered, broken, cruci-
fied for you; τὸ ἐπὶ τὸ αἷμα
μου; τὸ ποτήριον τὸ ἐκχυνόμενον
This is my owne bloud, this
is the cup, or drincke which
is shed ὑμῶν, ὑπὲρ πολλῶν
for you, for many vnto re-
mission of sinnes, This is my
bloud of the *new Testament*,
This is the Cup the new Tes-
tament in my bloud which
shall be shed for you, for ma-

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ny vnto remission of sin-
nes.

§. 48.

BY these words it is ma-
nifest our Saviour spea-
kes of his owne true body &
bloud ; of that body which
was given , broken , sacrificed
crucified for vs, of that bloud
which was shed for vs : for
many, for the whole world,
vnto remission of sinnes. The
words are so cleer on our
syde, for Transubstantiation,
that , as you haue heard Beza
Morton & other of the Pro-
testant schoole confesse, they
cannot be vnderstood *ἡ τοῦ
σημεῖον* in their proper & litte-
rall sense , according to the
property of the words, but the
Papisticall Transubstantia-
tion must be established ; &

Protestants must yeeld vnto vs papists the whole cause, to wit of Transubstantiation, adoratiō of the Sacrament & the like: So that our Catholick Doctrīne of Transubstantion is confessedly as ancient as the Gospel it selfe, if the words of truth be true in a proper & lōtter^{all} sense; & will any Christian say the words of our Saviour be not true in the sense he spoke them?

§. 49.

HERE now Madame I desire you to make a stand, & consider with your selfe 1. Wheter there can be any thing more in reason required for to establish the verity of any doctrine of faith,

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then to heare Christ our Sa-
viour the Oracle & foun-
taine of truth deliuering it in
words that haue but one pro-
per & litterall sense, & that
haue beene all along vnder-
stood & interpreted by the
Pastors & Doctors of the
Church according to that
one proper litterall sense; yea
&, if the greatest Diuines of
your owne syde may be be-
leeved, must be so vnder-
stood? 2. To consider wheter
this doctrine of Transubstan-
tiation be not de facto such?
The first part, to witt that
the Doctrine of Transubstan-
tiation is delivered by our
Saviour in words so plaine
that they cannot be vnder-
stood in their proper & litte-
rall sense, but the whole
cause

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cause will be ours, is the free
confession, as I haue shewed,
of your Diuines. The second
part, to wit, that the Pastors
& Doctors of Gods Church
in all ages haue vnderstood &
expounded the words of in-
stitution for Transubstantia-
tion, & according to the pro-
per & litteral sense of the
words (besydes their testimo-
nies which I haue alleadged
in euery age, & which do cui-
dētly demōstrate their faith to
haue beene the same with ours)
your owne men do freely ac-
knowledge it, saying vniuer-
sally of the whole summe
of our religion: *If that* be the
truth which the Fathers haue
professed with mutuall con-
sent, it is altogether on the
Papists syde. *Transsubstantia-*

E

*Dndi-
tius
apud
Bexan
epist. 1.
Ada-
mus
Fran-*

clse
Marg.
Theolo.
p. 256.
Anto-
nius de
Adamo
anatom
of the
messe
p. 136.
Bucer.
scripta
erudito.
rum
aliquot
viro-
rum de
Cana
Domini
pag. 37.
See
hespi-
nian p.
1. pag.
292.
Bucan.
los.
Cam.
p. 712.
l. 10. de
Euch. c.
1. Qua.

98 The Doctrine of Transubst.
tion entered early into the
Church. We haue not yet hi-
therto beene able to know
when this opinion of the
Recall & Bodily being of
Christ in the Sacrament did
begin. The fathers words &
sayings, are with the Papists,
they are seruiceable to Anti-
Christ, & ouer much varying
from the Scriptures. The
third, to wit, that our Sa-
uiours words, *This is my body*
must be vnderstood accor-
ding to their proper & litte-
rall sēse; (besides the authority
of the Church who is the best
mistresse of faith & whom by
Gods command we are to
heare & obey), it is the ex-
presse doctrine of the greatest
schollers that euer were in
the protestant schoole; It is

asked, saith Cammierus what
 is, (or what signifies) these
 words, my body, my bloud?
 I answer, saith he, ingenu-
 ously, freely, & willingly,
 that they must be vnder-
 stood according to the pro-
 priety of the words. And me-
 lanchton, who for his suppo-
 sed worth in learning is este-
 med by Lauatherus the phe-
 nix of his age, & of Whom
 Luther giueth this testimony
 saying: He farre excelleth all
 the ancient Doctors of the
 Church, & exceedeth euen
 Austin himselfe, this great
 Diuine & father of the pro-
 testant Church saith: There
 is no care that hath more
 troubled my minde, then this
 of the Eucharist: & not only
 my selfe haue weighed what

*ritur
 quid sit
 corpus
 meum,
 sanguis
 meus?
 nos con-
 didit. &
 libat
 & li-
 berior
 respon-
 demus
 xpti
 τὸ πάθος
 inter-
 pretan-
 dum
 in col-
 lat men
 sal cap.
 d. Pa-
 tribus
 Eccles.
 Melan-
 chton l.
 3. Epist.
 saying
 & Oe-
 colamp.
 fol. 13. 2*

100 *The doctrine of Transubst.*
might be saydon either syde,
but I haue sought out the iud-
gmēt of the old writers touching
the same, & when I haue layd
all together, I finde no good
reason, that may satisfy a con-
science departing from the
Property of Christ's words, this is
my body. So that heere we
haue by the testimony of most
irrefragable witnesses, that
our Sauours words of insti-
tution this is my body, this is
my blood must be interpre-
ted κατὰ τὸ ῥητὸν according to
their proper & litteral sense:
& that being so interpreted
according to their proper &
litterall sense, they do vna-
uoydably establish the doc-
trine of Transubstantiation
which is beleeued & taught
as a diuine reuealed truth by

Ancient & Orthoxall 101
the now Roman Catholick
Church. Hence I argue thus.

§. 50.

IF our'Sauours words this
is my body &c. be true &
to be vnderstood in their
proper & litteral sense; then
the Papisticall Transubstan-
tiation must be established;
& protestants must yeeld vn-
to vs Catholiks the whole
cause, to wit, Transubstan-
tiation, adoration & the like
as both Beza, Morton and
others grant.

But the sayd words of our
Sauour are to be vnderstood
according to their proper &
litteral sense, as Cammierus
Melanchton and othet great
protestants auouch; and the

E iij

102 *The Doctrine of Transubst.*
full consent of fathers doth
teach. Ergo the sayd words
of our Sauour do establish
the doctrine of Transubstan-
tiation and the whole cause is
confessedly ours, by the
warrant of Scripture, consent
of fathers, and confession of
Protestants themselves.

§ 52.

AGAINE : that is the
truth in matters of
faith, which the fathers of all
ages haue with mutuall con-
sent professed. Otherwise it
were but vaine and idle to
dispute about their beleefe,
vnlesse their vnanimous tes-
timony were a Rule which
all Christians are obliged to
follow in all doctrines of
faith.

But if that be the truth which the fathers of all ages haue professed with mutuall consent, it is altogether on the Pepists syde as Duditius in generall, and Melanchton in this particular point confesse Ergo the truth in matters of religion is altogether on our syde.

S. 53.

SO that we haue from the free confessions of Protestants themselves that our doctrine of Transubstantiation is as ~~an~~ ancient as the Gospel it selfe, if the words of truth it selfe be true in a proper & litteral sense, & as the y haue bene vnderstood and interpreted all along in

104 *The Doctrine of Transubst.*
all ages by the Pastors and
Doctours of God Church.
Can there be any thing mo-
re in reason required to es-
tablish the verity of any doc-
trine of faith, then to heare
Truth it selfe teaching it and
deliuering it in words that
haue but one proper, litterall
sense; and that must be vn-
derstood and interpreted
according to it ? And to
the contrary can there be any
thing more conuincing the
opposite Protestant doctrine
to be damnably hereticall,
then this, that it cannot pos-
sibly be true, if our deare
Lord and Sauour making his
last will and Testament did
speake plainely and properly,
and so as no man afterwads
could groundedly raise any

Ancient & Orthodoxall. 105
doubts about the sense and
meaning of his words.

§. 54.

WHEREFORE, Ma-
dame, seing our Catho-
lick doctrine of Transubstan-
tiation is so notoriously des-
cended from Christ himselfe
through all ages to vs by full
Tradition of the Church, by
a conspicuous succession of
Pastors deliuering the same
from fathers to sonnes as adi-
uine reuealed verity, you
may safely conclud for
the truth of our Catholick
doctrine & say with S. Hilary
expounding the words of in-
stitution: *There* is no place
left of doubting of the truth
of the flesh and blood of our

E v

ls de
Frini

to 6 The Doctrine of Transubst.
Saviour : for now both by
our Saviours profession , and
our beleef it is truly flesh and
truly bloud. Secondly against
your Sacramentarian Minis-
ters ; that they are men of
no credit in matters of faith
and religion , seing it is ma-
nifest that all they obieſt a-
gainst our doctrine are for-
ged lyes : for what can be
more manifestly vntrue then
that which your Doctor doth
without all shame auouch, to
wit , that before the latte-
ran Councel , the doctrine of
Transubstantiation was not
knowne in the Church.

~~As de
Trinit.~~

§. 55.

YOV will further see
that all that these vn-
conscionable men do clamour

'Ancient & Orthodoxall. 107
roufly obieſt againſt this di-
uine myſtery ' hath no more
difficulty then what their
firſt Progenitours the mur-
muring Capharnaïtes con-
ceiued through their groſſe
and inhumane imagination
and oppoſed againſt our Sa-
uiours heauenly doctrine,
forſaking therupon his deare *Iob. 66.*
ſociety; as Proteſtants haue
ſince forſaken vpon the ſame
pretēce the Communiō of his
ſpouſe the Church, iuſtifying
their horrid & ſacrilegious
reuolt, as thoſe other carnall
men did with this prophane
and impious excuſe: How
can this man giue vs his fleſh
to eate? This ſaying is heard *Iob. 9.*
and who can endure to heare *52. 90.*
it? But if they would open *64.*
their deaf cares to the voice

108 *The Doctrine of Transubst.*
of truth, and render them-
selves capable to vnderstand
the things which are of God,
by captiuating their vnder-
standing into the obediēce of
Christ, they would in the very
same place of the Gospel finde
these cleer lights of truth, whi-
ch would dispell all the clouds
of their infidelity & afford the
full and satisfactory answers
to all that wilfull blindnesse
doth obiekt against a truth so
cleerly deliuered by God in
Scripture; they would finde,
I say, these verities; that this
man, who promiseth to giue
his owne flesh vnder the for-
me of bread, is the sonne of
the liuing God, and that his
words are the words of eter-
nall life infinitely efficacious
& operative, that it is his om-

v. 51.

66.

v. 68.

69.

nipotent and lifegiuing spirit
that quickeneth and floweth
his operative vertue into his
Creatures , and produceth
therein an effect which is to v. 49.
manifest the greateness of his 50. 58.
power , and the riches of his
glory in a farre more wcn-
derfull manner , then euer
Manna did that most deli-
cious food and bread ; made
by the hands of Angels ; that
it is as easy for him to des- v. 61.
cend frō heauen vpon our Al-
tars , as it is to ascend thither
where he was before : that as
reason reacheth only to
things that are probable in
nature , so faith ascende'h to
all that is possibie to God , to
all that he auoucheth , and
therefore seing he saith the
bread which I will giue , is v. 51.
v. 55.

110 *The Doctrine of Transubst.*
my flesh: my flesh is meate
v. 53. indeed, and, vnlesse you
eate the flesh of the sonne of
man, and drinke his bloud
you shall not haue life in you
and the like, all that are do-
cible of God, all that are en-
dued from aboue with the
light of faith, do readily and
firmely belecue it to be most
certainly true relying on his
infinit authority, who can
neither deceaue nor be de-
ceaued; and lastly, that the
flesh, (that is, as Origen, S.
Cyprian, S. Chrysostome
Thophylactus, Euthymius
and others expound it, their
carnall vnderstand of our Sa-
uiours speech about his flesh
to be eaten in the Sacra-
ment,) profiteth nothing to
saluation, but requireth a

ding

Ancient & Orthodoxall. 111
more spirituall and ele-
uated vnderstanding, vnto
which those dull, carnall
and murmuring Iewes had
beene rayfed by the light of
faith conuoyed into their
soules by the heavenly fa-
ther had they not wilfully ^{v. 44}
shut their obdurate harts a- ^{45. 4}
gainst him.

§. 56.

I Conclude therefore with
S. Chrysostomes exhor-
tation to you, saying: let vs
giue credit to God euery *Homil.*
where; let vs not oppose *89. in*
against him, though what he *mat.*
saith doth seeme to our senses
and our thinking absurd: let
his saying master our sense
and raïson: let vs do this in

112 *The Doctrine of Transubst*
all things and especially in
the mysteries, not regarding
alone the things which ly be-
fore vs. but holding fast his
words we cannot be Cozened,
our sense may easily be de-
ceaued; his words cannot be
vntrue, our sense is often
tymes beguiled. Seing there-
fore our Lord hath sayd, this
is my body, let not stagge-
ring nor doubt lay hold on vs,
but let vs beleue it, and see it
with the eyes of our vnder-
standing: for nothing that is
sensible is giuen vnto vs heere
by Christ, but in sensible things
indeed; yet all that he giueth
is insensible. Thus S. Chry-
sostome. And I beseech you,
Madame, to giue eare vnto
him and follow his aduice
and Counsel; much safer and

securer to saluation then the
new pretended light of a few,
vpstart, turbulent and fac-
tious Ministers, that haue no-
thing in them derferuing cre-
dit and authority; seing they
are by their owne brethren
confessed to be foule corrup-
ters and horrible falsifiers of
Gods word, louers of darke-
nesse more then light, fal-
shood more then truth & who
obtrue vpon their vnlearned
Profelites a doctrine, which,
as Luther the grand Protec-
tant Apostle saith, they be-
gan with lyes, and with lyes
they defend it: which I haue
also heere demonstrated a-
gainst your minister, who was
not ashamed to auouch a-
gainst the cleereft euidence
of truth, that the doctrine of

*So
Swim-
gliss of
Luther,
Car-
leile of
the En-
glish
Protes-
tant mi-
nisters.
p. 116.
144.
Epistola
ad Ioan-
nem
Herna-
gium
Typo-
graphi.*

114 *The doctrine of Transubst.*
Transubstantiation was not
knowne nor heard of in the
Church before the Councel
of Latteran, which assertion
how false it is euery one that
can but reade may see, by
turning first to the 15. §. ta-
king there out of the Coun-
of Trent the doctrine of
Transubstantiation, and then
comparing that doctrine with
the testimonies of the fathers
of euery age whome I haue
cited as interpreters of the
Scripture, as Doctors and
Teachers of the Church, and
as witnesses of the common
beleef of the Christian world
in their tymes, all of them
deliuering in as expresse ter-
mes as the Councel of Trent,
that the beleef of all Ortho-
dox Christians ouer the

Ancient & Orthodoxall. **115**
world then was, that in the Eu-
charist there is by Consecra-
tion made a Conuersion, a
Transmutatiation, a Trans-
elementation a change of the
substance of the bread and
wine into the body and bloud
of our Lord, which is the
formall doctrine of Transub-
stantiation, and all that the
Church doth propose to all
Christiani to be beleueed as a
diuine reuealed verity.
Vnlesse it be that the Council
declares that this substantiall
Conuersion is fitly & proper-
ly called Transubstantiation:
Wherein that man must ex-
tremely Cosen himselfe and
declare himselfe to be alto-
gether voyde of common
sense, that should offer to
preferre the clamorous

116 *The Doctrine of Transubst.*
non sense of a Protestant minister that knowes not the proper sense & meaning of thousands of Lattin words, before the iudgment of a Generall Councel consisting of thousands of the learnedst of all nations then Orthodox and Christian, especially considering that Transubstantiation, as euery schoole boy knowes, according to the Etymon and proper interpretation of the word, must signify a connerfion & change of one substance into another substance; and the Church, whose authority is the greatest next vnto the diuine authority, hath power to vse, assigne and apply words not vsed before, to expresse more plainly the truth & mea-

ning of her diuine and Apostolicall doctrine against those that do oppose it with their prophane nouelties, as the practise of the Church in all ages doth declare against the Rebels' of light that moued warre against her in those tymes.

§. 57.

I Shall not adde heere any more in disproof of your ministers foule Sclaunders. That which I haue already sayd takes off their wizard, and is abundantly sufficient to make them appeare to any man that is deuested of preiudice & passion, to be nothing but the foule impostures of Heretiks who care

118 *The Doctrine of Transubst.*
not what vntruths they viter
though neuer so much a-
gainst their conscience, so
that they may but disgrace
the Church of God and ren-
der her contemptible to men
by charging her with grosse
and damnable errours in doc-
trines of faith and religion
and by this perswasion draw
ignorant people to contemne
her authority and forsake
her Communion, and assume
vnto themselves the authori-
ty of iudges in matter of Re-
ligion, and this for secular
ends and priuat interest.

Now for conclusion of
this answer I beseech you Ma-
dame to cast an impartiall
eye vpon the pretended re-
formation, and consider the
first authors of it, and how

Ancient & Orthodoxall. 119
they do defend it, and the effects which it hath euery where produced. The authors you will finde to be a rabble of most seditious and lewd Apostatas; the Doctrine they broached is full of sacrilegious blasphemies; the effects it hath produced, in all contries, licentious liberty, rebellion and other horrid vices, all which doth make it manifest to all that do not wilfully shut their eyes, that Protestanisme is not a reformed but deformed religion; and therefore an open way leading strayte to perdition; and that the ministers you credit, are wolues disguised, false Prophets, deceptfull teachers, vnsent messengers who preach their owne

wil =

foolish dreames & corrupted
 fancies for Gods holy Word
 and diuine reuealed verities;
 you may know them whose
ministers they are by their pride, aua-
 rice, enuy, vicious liues and
~~ministers~~ lying spirit, which
 are Characters giuen by Prote-
 stants themselues of their owne
 ministry, but are farre from
 being testimonies of Gods
 holy spirit inhabiting in
 them, to teach them all truth
 and lead them the wayes of
 saluation.

That you may discouer their
 fraud, auoyde their snarres,
 and free your selfe from their
 tyrrany, I beseech you Ma-
 dame, to make your recourse
 to the throne of Grace with
 a deepe sense of your salua-
 tion

Ancient & Orthodoxall. 121
tion imploring his mercy in
the ~~above~~ cited words of S.
Denis saying: Replenish, O
Lord, our spirituall eyes with
thy singular and reuealed
brightnes. And you may not
doubt but that he will pōure
into your soul the light of
faith which is to bring you to
the knowledge of sauin truth,
and with his grace inable you
to imbrace it and professe it:
which shall be the dayly pra-
yer.

ing

M A D A M E

Of your most humble
and very sincere
seruant W. W.

F

*An admonition for Doctour
Cozens.*

IF in replying to what is heere alleadged out of the fathers in proof of the antiquity of our doctrine, he will shew himselfe a Doctour and speake to the purpose; and not a Deceiuer vsing hereticall flights and fallacies to deceaue the ignorant; let him first reflect on the state of the question which is heere between vs and Protestants; and let all he sayes directly tend to confute and disprove that which we maintaine to be ancient and Orthodoxall against him & all other sectaries do that oppose vs.

The Question is in a matter of fact, to wit, whether the ancient fathers (the Pastors and Doctors of Gods Church,) did not beleue and teach the same doctrine of Transubstantiation, which the now Roman Catholick Church doth beleue & teach; that is, whether they did not beleue & teach that in the Sacrament of the Eucharist there is by Consecration made a conversion of the substance of the bread and wine into the body and bloud of our Lord, the outward formes of bread and wine still remaining; which is the Doctrine of Transubstantiation, as the Councel of Trent aboue cited §. 15. doth expressely declare.

124 *The Doctrine of Transubst.*

This being the question controuerted between vs and the Nouelists of these tymes; we maintaine the affirmatiue, and auouch that the ancient holy fathers of all ages did with one accord belecue and teach in this point, what the now Roman Church doth belecue and teach; and in proof thereof we haue alleadged the testimonies which they giue both of their owne faith and of the faith of the whole Christian world in their tymes; and that so fully, and in as cleer and as expresse words, as the Council of Trent it selfe doth deliuer the same; in words, which taken in their proper and literal sense, doe formally auouch a Conuerſion and

Change of the substance of the bread and wine into the body and bloud of our Lord; in words, which cannot without manifest violence, be wrested into any other sense, no more then the words of the Council of Trent. Wherefore the Doctour, if he will say any thing at all to the purpose in opposition to vs, must either bring a greater authority as plainely and as expressly denying and contradicting what the abouecited fathers do affirme and teach, (which he will neuer be able to do, seing there can be no greater authority on earth then the vnanimous consent of the fathers, and the testimony of the whole Catholick and vniuersall

126 *The Doctrine of Transubst.*
Church;) or els he must pro-
ue the fore alleadged testi-
monies not to be the sayings
of those fathers vnto whom
they are ascribed: which will
be as hard for him to doe as
the former: for he may as
well deny that there were
euer any such men as those
fathers, as deny the cited
bookes and authorities to be
theirs.

One of these two things
the Doctor must necessarily
performe to weaken our as-
sertion which maintaines the
doctrine of Transubstantia-
tion to haue beene beleued
and taught by the ancient
Orthodox fathers of all ages.
For what wise man will not
dispise and contemne as the
foolish and idle conceits of

Herericks, the faigned glosses, the senselesse expositions, the violent and strayned constructions so manifestly contrary to the proper and literal sense of the words and to the plaine meaning of the fathers, which Protestant ministers do frequently make of their sayings when they are vrged against them as making cleerly on our sydes in their plaine and litterrall sense.

As we haue cleerly stated our doctrine of faith concerning Transubstantiation, (as it is proposed by the Council of Trent to all Christiaks to be beleeued;) and as we haue demonstrated it by the full testimony of Orthodox Antiquity to haue euer beene

128 *The Doctrine of Transubst.*
belceued and taught by the
Pastors and Doctors of the
Church who did, all, vnder-
stand and expound in our Ca-
tholick sense our Sauour
promise Io. 6. and the words
of Institution. So the Doc-
tor to cleere himselfe and his
Protestant congregation from
the note of innouation and
damnable heresy ; must first
set downe his doctrine cleerly
not obscurely ; particularly,
not confusedly ; in such a man-
ner as all may know what
they are to beleeue in particu-
lar concerning our Sauours
being really present or not
present in the Eucharist.

Secondly hauing cleerly
particularized his doctrine,
he must produce cleere testi-
monies of the Orthodox fa-

thers of euery age from Luther vp to the Apostles, which do formally auouch the sayd Protestant doctrine, taking the words κατὰ τὸ ῥητὸν according to their proper and naturall signification, in the sense which they do offer immediatly. Thirdly he must produce cleere Scripture, that is, Scripture which, taking the words in their plaine and littoral sense, doth establish that doctrine; Scripture that is cleerly so expounded by the fathers of euery age vp to the Apostles; Scripture, and that chiefly of the Institution, which doth affirme it formally, and was alwayes so vnderstood by the fathers.

This we haue done in confirmation of our Catholick

130 *The Doctrine of Transubst.*
doctrin: and this the Doc-
tour must do for the establish-
ment of his opinion, Other-
wise he will neuer proue his
doctrin to be ancient and
Orthodoxall nor shew him-
selfe a scholler, nor a louer
of truth, nor free himselfe
from the note of heresy,
But this task he will neuer
be able to performe solidly
and truly, & so as any man
that is but meanly conuersant
in the fathers, may rest satis-
fied, and therefore he will
euer remaine guilty of the
greuous sinne of schisme till
he enter into the Communion
of the Roman Church out of
which no man is saued.

FINIS.

ERROVRS OF THE PRINT corrected.

Error

Reade

| | |
|---|-----------------|
| pag. 6. l. 7. thaught | taught |
| p. 14. l. 13. maud : | mand : |
| p. 17. l. 18. , blessed , | he blessed. |
| p. 18. l. 4. Good | God |
| p. 33. l. 20. Christ then : | Christ ; then |
| p. 59. l. 13. Reade : before consecration there is bread and wine ; after con- secration, there are &c. | |
| p. 66. l. 5. Change | Changed |
| p. 75. l. 17. Cany | Carry |
| p. 78 l. 3. dele , & bloud | |
| ibidem l. 9, of Chalice | of the Chalice |
| p. 91. l. 4. the some | the sonne |
| ibidem. l. 13. hards | bands |
| p. 120. l. 4. whose they- ministers they | whose |
| ibidem l. 7. dele <i>ministers</i> | |
| l. 10. sauin: | sauing |
| p. 129 l. 18. the, instit: | the institution |